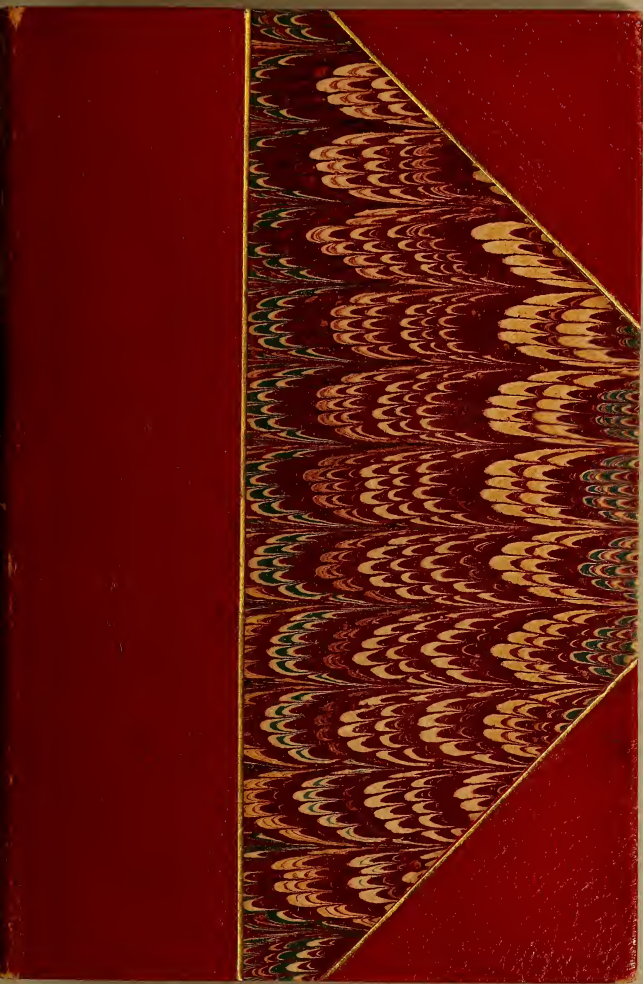
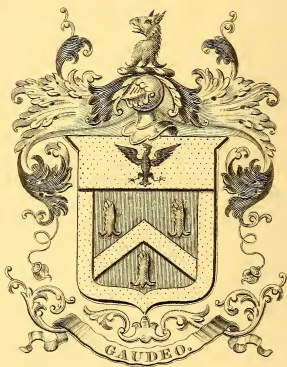






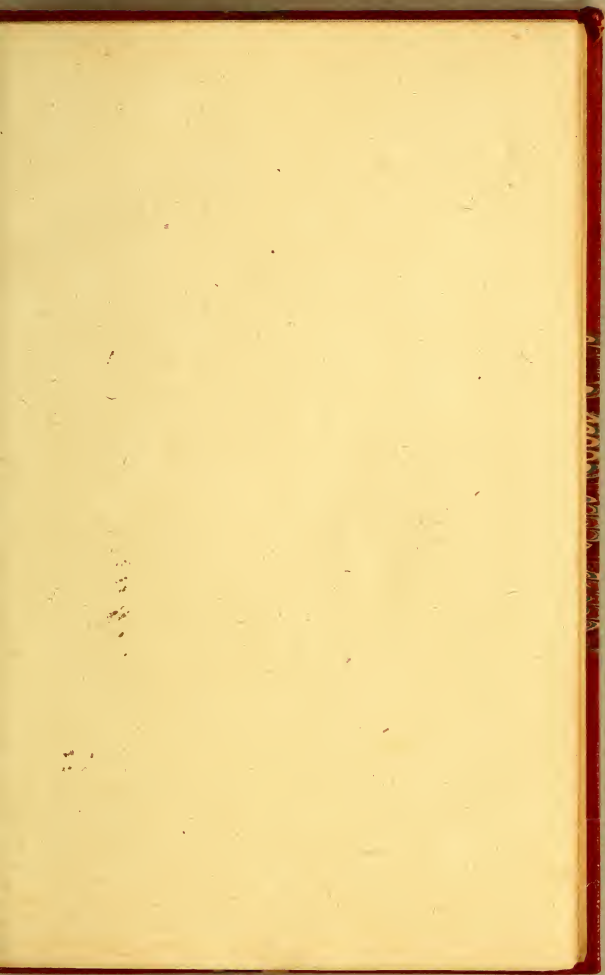
John Carter Brown.
Harold Brown.




 6524

Bought the English
 Bible & Luther's
 Mass.

at the Pringle Sale
 sold for \$70. Jan 1-1864



(English title facing the Indian title)

^A
Confession
of
Faith

Owned and consented unto by the
Elders & Messengers
of the Churches
Assembled at Boston in New England
May 12. 1680

Being the Second Session of that
Synod

Eph. 4.5. One Faith

Col. 2.5. Joying and beholding your Obedience
and the steadfastness of your Faith in Christ.

Boston

Reprinted by Bartholomew Green, and
John Allen 1699.

Wunnamptamoe
SAMPOOAONK

Wussampoowontamun
Nashpe moeuwehko-
munganash ut
New-England.

Qushkenumun en *Indiane*
Unnontowaonganit.

Nashpe
Grindal Rawson, &c.

Eph. 4. 5. Pasuk Wunnamptamooonk.
Col. 2. 3. Menuhkohtaj keonamptamooong-
anoo ut Christut.

MUSHAUWOMUK.

Printeuun nashpe Bartholomew Green, kah
John Allen. 1699.

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The Epistle Dedicatory.

To the HONORABLE

William Stoughton Esq.

Lieutenant GOVERNOUR of His
Majesties Province of the *Massachusetts*
Bay in New England.

A N D

To the REVEREND

Increase Mather D. D.

Teacher of the Second Church of CHRIST
in *Boston*, and President of *Harvard*
Colledge in Cambridge.

Honourable and Reverend,

THE World hath long since had Oc-
casion to Know, that the design of
our Fathers, who exchanged a Land
of desires for this *American Wilder-*
ness, when it was a Land not sown ; was,
not only to obtain a peaceable and undistur-
bed enjoyment of the Word, Worship, and

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Ordinances of the Lord Jesus Christ, for themselves, and their Posterity, free from the unreasonable *Impositions* of Men : but also to do their uttermost to bring the Aboriginal Natives of this Land to the knowledge of God, and our Lord Jesus Christ, and those revealed discoverys of His Will, which are necessary to *Salvation*. What carefull *Steps* were taken in pursuance of this so Holy, and Gracious a purpose, the world needs not at this time of day a new Information about, having many Years ago had a Printed account thereof. The Great God, all whose wayes are Mercy and Truth, who alone can prosper the Labours of His Ambassadors, was pleased in a way of Infinite and Sovereign Grace, to allow such success unto the painful and indefatigable endeavours of the ever Renowned **ELLIOT**, and others who sometimes Laboured with him, by all means to promote the Conversion, and Salvation of the Heathen, who lay languishing and perishing under the ruining effects of a fatal ignorance of all those things which concerned their Eternal Comfort ; as that many of them had the eyes of their understandings opened, and were turned from darkness to light, and from the power of Satan unto God ; publicly confessing and bewailing their sin, professing their Faith in Christ, and their hearty willingness to accept
the

The Epistle Dedicatory.

he gracious offers and tenders of the Gospel
and to submit unto the rule and government
of Christ as the only King of his Church. The
consequent of this was the Erecting a Church
fellowship amongst them, according to the
Faith and Order of the Gospel in the presence
of an Honourable and Venerable Assembly,
who could not but testify to the World, that
they to their great Comfort, apprehended
much of the presence of the Lord Jesus Christ
attending that Action, which could not but
afford a satisfying content to all those who
heartily Pray, hopefully Believe for, and sin-
cerely rejoyce in the enlargement of the King-
dom of our Exalted Lord : How joyfully
the News of this success in spreading the Gos-
pel of the Kingdom amongst the Heathen was
entertained by the Saints of God in the other
England, might be abundantly demonstrated
from the vast and liberal Contributions there
made, which have been carefully improved,
and faithfully expended, by the Honourable
Corporation in *England*, and their worthy
Commissioners here in order unto the further
Progress of the Gospel amongst them.

Thus our Fathers wrought, and it pleased
God to prosper the work in their hands, which
continued for many years under very flourish-
ing circumstances ; the Gospel daily spreading
among

The Epistle Dedicatory.

amongst them not only on the Continent, but also in the Island of *Martha's Vineyard*, where there was a famous and flourishing Church Established. It is, (I know) much wondered at by *some*, that this so good and hopeful a work, should after the expence of so great pains and treasure, make no greater advances ; that it hath for so long a time seemed to stand at a stay, (or as others conclude, gone many degrees backward) But yet enough might be said (if any thing would satisfie) to put a stop to all admiration. It must be granted that the afflictive Wars with the Indian Natives have proved an unhappy occasion of obstructing and hindring the progress of the Gospel amongst those of them who have given entertainment thereunto ; It is easy to imagine what a fatal door has been hereby opened unto those corrupting and ruining Temptations which have but too much prevailed upon them, and unto those radical prejudices against the Indians in general, which have occasioned many to have *too great* an aversion for them, and for the work of Christ amongst them, for their sakes. To this may be added, that those who seriously reflect upon the state of Affairs throughout all the Churches of Christ in this Land, the great defections there are amongst us as to the life and power of Godliness, together with

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those growing vices and abominations, which
like a Land Flood threaten to overwhelm
us, notwithstanding all Effayes unto that Re-
formation God hath been for so long a time
urging upon us, will see a sufficiency of reason
to suspend their admiration at the slowness of
the Gospels progress amongst the Indian Na-
tives; although considerable care hath been
taken to promote it. But after all that might
be offered of this nature, it will be readily
acknowledged to be a day of small things
amongst them; yet I am bold to say, that
there are to be found with them such things
as do afford promising hopes of a far grea-
ter harvest amongst them, than hath ever
yet been seen; if due pains be taken, and
right methods pursued; and administer a suf-
ficient ground for that demand made by
the Prophet; *Who hath despised the day of
small things?* It is not much above sixteen
months since, by your special Injunctions,
the Reverend Mr. Samuel Danforth and
my self made a visit unto all those places
in this Province, where the Indian work
es, and the Publick have in their hands a
true and faithful Narrative concerning it;
wherein we have adventured to say nothing
which we are not able to attest the truth
of, either from our own *diligent Observations*,
or from the relations of persons worthy of
Credit,

The Epistle Dedicatory.

Credit, who in every place where we came, were best capable of giving us information. By a serious perusal of this Narrative it will appear, that notwithstanding all those deaths that seem to be upon the work; yet there are to be seen amongst them *things which accompany Salvation*, and that minister sufficient encouragement to those who have the management of it, to endeavour by all probable and hopeful means the furtherance thereof. It was no small matter of joy unto us, to behold so much of *gravity*, and *sobriety* in their Church Assemblies, to see so many amongst them who have the character of *sober, discreet and savoury Christians* put upon them, by those who know them best, and have the advantage of inspecting their *Lives and Conversations*; to hear so many of their Indian Teachers expressing themselves in their publick applications to Heaven, with so great affection and understanding; rejoicing that the Honourable Commissioners should express such a concernment for them: Not to take notice of such things as these with thankful acknowledgment unto God, cannot but be censured as the effect of a black ingratitude. Certainly such things should serve to awaken a spirit of Prayer and Supplication in all the Children of God, that God would graciously own and smile upon all endeavours used with them, and pour out his Spirit from

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High upon them. That so Gods work amongst them may be revived in the midst of the years. We cannot imagine that any thing could more *effectually* contribute towards the promoting and advancing the interests of the Gospel amongst them, than the *fervant Prayers*, and *importunate wrestlings* of those who have an interest in Heaven; whom God himself hath addressed with such an encouraging invitation as this, *Concerning my Sons, and concerning the work of my hands, command ye me?* And as an inducement hereunto, it is not to be thought, that there are thro' the Divine Grace those improved *more occasionally*, to dispense the Truths of the Gospel to them, who are well spirited and qualified to subserve their edification; although a more *constant help* from such would doubtless have a greater tendency to further them in the knowledge of all those things that are to be known and practised in order to Salvation: And as duty constraineth me to make a particular mention of the well accomplished Mr. *Experience Mayhew*, whose industrious and painful Labours do worthily deserve the encouragement of a *double Honour*; So may I without vanity and boasting affirm in general concerning many others who have been *successively* improved in transmitting to the Indian Natives the Gospel of their Salvation, that their industry and integri-

The Epistle Dedicatory.

ty cannot be parallell'd by what of that nature hath been attempted by the Missionaries of *Rome*, either in the Eastern or Western Indies, who although they boast of the many thousands by them Converted, yet take no care to instruct them in the principles of the Christian Faith; but drive thousands of them together unto Baptism, who are neither Believers *themselves*, nor Children of such; and all this chiefly on politick accounts, with a design to enrich *themselves*. What *lamentable cheats* the French Jesuites & Friars have put upon the poor *Indians*, whom they pretend to bring unto the knowledge of the ways of Salvation, *hath* been detected from their own Writings, a part whereof has been subjected to publick view by the Reverend Mr. Cotton Mather (into whose hands they fell by a strange Providence) from whence it may be easily demonstrated, that instead of teaching them the truth as it is in Jesus, they have (to their eternal shame) misled those *miserably* deluded Creatures into horrible Errors, and damnable Heresies, *making them seven times more the Children of Hell than they were before*. On the other hand, the Translating the *Holy Scriptures* into the Indian Language, effected by the more than Herculean Labours of the famous ELIOT, (who deserves the Title of an *Indian*

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Indian Apostle infinitely more than the Jesuit Xavier, whom the Popish Party have honoured with it) together with many practical Treatises, printed in order to their *instruction* and *information* in the Doctrine according unto Godliness, are the lasting and incontestible Evidences of the great care taken by the Honourable Corporation, for the propagation of Religion amongst the Indian Natives of *New England* and parts adjacent, and those who by their order from time to time have had the conduct of that affair amongst our selves, that they might be principled aright in the saving knowledge of those things which discover unto men the way of Salvation. It was doubtless an effect of the same holy care and zeal that caused Your selves, Honourable and Reverend to Command me the Service of Translating, *The Confession of Faith*, Owned & Consented unto by the Elders and Messengers of the Churches Assembled in *Boston*, May 12. 1680. &c. into the Indian Language, a work never yet attempted by any ; How I have discharged the Trust you have committed to me, must be left unto the judgment of those who are well skilled in the language ; all that I have to say for my self is, that I have endeavoured to the uttermost of my ability to render the whole as expressively as I could, so that I doubt not but all amongst them

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them though but of an ordinary Capacity will readily understand the Translation. After the expence of all that labour and travail by which at last it is brought to a period, all I can do further, is to apply with earnestness unto the Throne of Grace, that my poor endeavours may be accepted of God, and prove an happy means of promoting the interest of the Gospel amongst those, whose growth in *Grace and in the knowledge of our Lord Jesus Christ* hath been thereby designed and intended. That I dedicate these my Labours to your selves, need not to be wondred at by any who consider that your Commands have given birth unto them; and being destitute of other means, I cannot but rejoyce in the opportunity the Divine Providence hath put into my hands, of testifying to the World, the sense I have of those repeated Obligations you have laid upon me. Give me leave Honourable and Reverend, to subjoyn, That since the Honourable Corporation in *England* have to the abundant satisfaction of all good men, joyned *Moses & Aaron* together in Commission for the management of the great affair of the Kingdom of Christ, amongst the Indian Natives of this Province, and adjacent parts of *America*. It shall be my constant Prayer to God, that you may be graciously directed unto those methods which may by a Divine Blessing be rendered

The Epistle Dedicatory.

rendred successful unto the rescuing the work
out of the hands of all those inconveniencies
and difficulties wherewith it is conflicting.
Many faithful Services You have done, both
in this and the other *England*, for the Interest
of God and his People in this Land; unpara-
lell'd hath been the zeal you have expressed,
and the cares you have expended to your E-
ternal Honour upon that Nursery of Learning,
*the River whose streams have refreshed the City
of our God.* That all You have done, and are
continuing to do for the Churches, Cities and
People of our God in this Land, may be
gratefully and thankfully acknowledged by
the *present*, and *succeeding* Generations;
and that after God shall have long continu-
ed You rich Blessings to Your Generation,
whom You are Serving by the will of God;
You may at last in a good Old Age be
Gathered to the Bed of Eternal Rest and
Glory.

Is and shall be the Prayer of

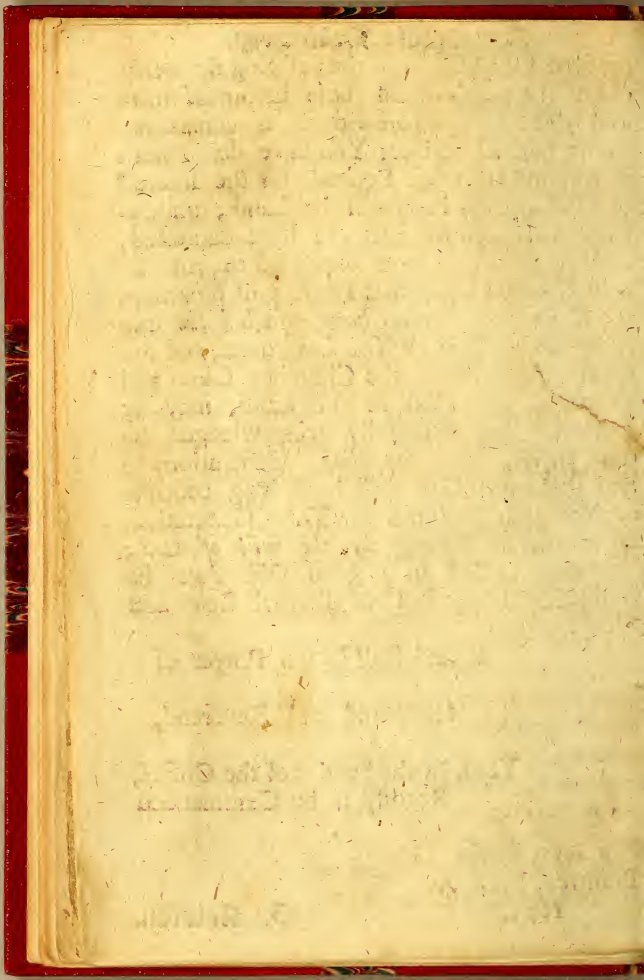
Honoured and Reverend,

Yours in the Service of the Gospel,
Readily to be Commanded

*From my Chamber in
Brantrey, Nov. 4.*

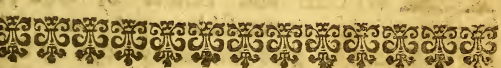
1699.

G. Hainsan.



A Confession of
F A I T H.

Wunnamptamoe
S A M P O O A O N K.



B



127
A
CONFESSION
OF
FAITH.

CHAP. I.

Of the Holy Scripture.

ALthough the Light of Nature, and the works of Creation and Providence do so far manifest the Goodness, Wisdom and Power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and of his Will, which is necessary unto Salvation: Therefore it pleased the Lord at sundry times, and in diverse manners to reveal himself, and declare that his Will unto his Church; and afterwards for the better preserving and propagating of the Truth, and for the
more



Wunnamptamoe

S A M P O O A O N K.

C H A P. I.

Papaume Manittoe Wussukwhonganash.

MAnittoe Waantamooonk, & wunnee-
 tuonk wahteauwahuwae wahteau-
 waheoneau nashpe kezteaue & nau-
 moe nanawontamooe anakau suong-
 ash God ; kah yeug nanawompatogeeek yeush a-
 nakau suongash nashpe wutinnepomantamoo-
 ongane Wequai sukkonoog matta toh ennomat-
 seinare. Qut yeush Manittoe Anakau suongash
 mat tapenumoomunooash enninumauonate ne
 wahteauonk papaume God, kah papaume wut-
 tenantamooonk God ne tapenumoomooouk
 wurde micheme wadchanittuonk. Newaje oo-
 likkitteahikqun God moochekit nompe, kah
 moocheke chippee woshwunnumauonate Nehe-
 wonche wuhhogkuh, kah wuttenantamoonk en
 Moeuwekomunkanit, kah ompetak ponamunare

A Confession of Faith.

more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly to writing: which maketh the holy Scripture to be most necessary; those former wayes of Gods revealing his will unto his People being now ceased.

I I.

Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these.

Of the Old Testament.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

Of the New Testament

Matthew, Mark, Luke, John, The Acts of the Apostles, Pauls Epistle to the Romans, 1 Corinthians

wuttenantamooonk ut wussukwhonganit, w
 he anue wunnegen wadchanittuonk, kah sei
 yunumupate wunnamuhkuteyeuuk, kah wute
 nue menuhkesue wekekonittinate, kah tap
 ate Ummoeuwehkomunganit, ayeuuhk ne
 veyausue aninnuonk, kah ayeuuhkone mitan
 ittue kah muttaohke ishkawanittuonk: Newaj
 Manittoe wussukwhonganash moacu qunauhu
 waash, newaje wame negonne ummyash nish
 ashpe God woshwunumup wuttenantamooonk
 en ummissinninumoh mahche nahtshaash.

II.

Nashpe manittoe wussukwhonganash, noo
 wohtamumun wame Bookash Nukkone kah
 Wusku Testament yeush aluhkommoomoogish.

Papaume Nukkone Testament.

Genesis, Exodus, Leviticus Numbers, Deuterono
 ny, Joshua, Judges, Ruth, Weske Samuel Nahoh
 oeu Samuel, Weske Kings, Nahohoeu Kings,
 Weske Cronicles, Nahohoeu Croniles, Ezra,
 Nehemiah, Esther, Job Psalms, Provers, Ecclesi
 astes, Ukketoohamzonk Solomon, Isaiah, Jeremi
 ah, Lamentations, Ezekiel, Daniel, Hosea, Joe A
 nos, Obadiah, Jonah, Micah, Nahum, Habakuk,
 Zephaniah, Haggai, Zachariah, Malachi.

Papaume Wusku Testament.

Matthew, Mark, Luke, John, Wutusseonganoc
 ash Apostlesog, Wutepistleum Paul en Romon
 ut.

A Confession of faith.

1st Corinthians, 2 Corinthians, Galatians, Ephesians,
Philippians, Colossians, 1 Thessalonians,
2 Thessalonians, 1 to Timothy, 2 to Timothy,
16 Titus, To Philemon, The Epistle to the
Hebrews, The Epistle of James, The first and
second Epistles of Peter, The first, second and
third Epistles of John, The Epistle of Jude,
The Revelation.

All which are given by the inspiration of
God to be the Rule of Faith and life.

III.

The Books commonly called Apocrypha, not
being of Divine inspiration, are no part of the
Canon of the Scripture; and therefore are of
no authority in the Church of God, nor to be
any otherwise approved or made use of, than
other humane writings.

IV.

The Authority of the holy Scripture, for which
it ought to be believed and obeyed, dependeth
not upon the Testimony of any man or
Church, but wholly upon God (who is Truth it
self) the Author thereof, and therefore it is to
be received, because it is the Word of God.

Weske Corinthians, nahohotoeu Corinthians,
Galatians, Ephesians, Philippians, Colossians, wes-
ke Thessalonians, nahohotoeu Thessalonians, 1 en
Timothy, 2 en Timothy, en Titus, en Phile-
mon, Wutepistleum en Hebrews, Wutepistleum
James, Negonne kah nahohotoeu Epistlesah Pe-
ter, Ngonne kah nahohotoeu kah nishwe Epif-
lesah John, Wutepistleum Jude, Owoshwun-
numooonk.

Wame uttiyeush kittinninummonteanano-
nash nashpe wunnashanittassuonk God wutche
Wunnamptamooe, kah pomantamooe Quttuh-
wheganit.

III.

Yeush Boekfash nish hettamunash Apocrypha,
matta ummoomunooash wutche Manittoe wun-
nashanittassuonk, kah matta chipiyeumooash
Manittoe wussukwhonganash; kah yowutche
matta ummenuhkesuonganooash ut Ummoeu-
wehkomunganit God, kah matta papaquanne
tapeneamoomunooash, aluh auwahtauoounash
qut webe tatuppeyeue onkatoganash wosketom-
pae wussukwhonganash.

IV.

Ummenuhkesuonk wunnetupinatamwe wussuk-
whonganash newaj woh wunnamptamunash,
kah noswehtamunash matta oomoo wutche
wosketompae aluh Moeuwehkomungane oo-
wauwaonganit, qut webe wutche God nehen-
wonche wuhhogkuh (noh wunnamuhkuteyeu-

V.

We may be moved and induced by the Testimony of the Church, to an high and reverent esteem of the holy Scripture. And the heavenliness of the Matter, the efficacy of the Doctrine, the majesty of the Style, the consent of all the parts, the scope of the whole (which is, to give all glory to God) the full discovery it makes of the only way of mans Salvation the many other incomparable excellences, and the intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God ; Yet notwithstanding, our full perswasion and assurance of the infallible Truth and Divine Authority thereof, is from the inward work of the holy Spirit, bearing witness by and with the Word in our hearts.

VI.

The whole Counsell of God concerning all things necessary for his own Glory, Mans Salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture ; unto which nothing at any time is to be added, whether by new Revelation of the Spirit
or

it) noh Ayik wunnetupanatamwe wussuk
whonganash, kah yowutche woh attumunum-
nash, newutche Wuttinnoowaongash God.

V.

Nashpe Ummoeuwehkomungane wauwaonga-
it woh kootwap amhetteamun womoausue
nifhanumunate wunnetupanatamwe wussuk-
whonganash Kefukquiyee kah Menuhkesue
uhkootamwehteangash wunnetupanatamwe
wussukwhonganash, sohsuooe wunnoowaonk
wame chippiyeuash, Ennomai mamusse Mani-
ooe wussukwhonganash (ne aninumauonate
wame sohsuooonk en Godur) oowahtauwa-
uaonk nutahtomun nashpe wunnetupanatam-
we wussukwhonganash papaume newebe may
n wosketompae wadchanittuonganit, kah mo-
ataash onkatoganash anpe wunnegen sohsuoo-
ngash, wame yeush teanteaguafinish pahkeyeue
ohqutrumooash wunnetupanatamwe wussuk-
honk ne Wuttinnoowaonk God. Qut nutah-
omun pahkontamwe nupweshaffoowaonk, kah
nnoosuonk papaume Manittoe kah menuhke-
e wunnamuhkutteyeuuk wunnetupanatamwe
wussukwhonganash webe nashpe ennometahae
nakaufuonk wunnetupanatamwe Nashhuanit,
e wauwomoouk nashpe Wuttinnoowaonk ut
uttahhunnonash,

VI.

lamusse kogkohqutteamboonk God papaume
ame teanteaguafinish quenauhuagish wutche
nehen

or Traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word. And that there are some circumstances concerning the Worship of God and Government of the Church, common to humane actions and Societies, which are to be ordered by the Light of Nature, and Christian Prudence, according to the general Rules of the Word, which are always to be observed.

VII.

All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known

nehenwonche lohsu moonk, wosketompae
wadchanittuonk, wunnamptamooonk, kah
Pomantamonk asuh pahkeyeue wussukhu-
nun ut Manittoe wussukwhonganash, asuh
woh mukkinnumun nashpe wunnegenue kah
menuhkesue papodtantamooongash wutche
wunnetupanatamwe wussukwhonganash, ut-
iyesh monteag nishnoh ut abquompi
natta woh kootnehtauooun, asuh nash-
pe wusku nashauanittue oowoshwunumoo-
onganash, asuh nashpe wosketompae kuhkoo-
omwehteaongash. Qut nussampooamun enno-
metahae nashauanittue wequaiyeuonk quenau-
huagk wutche wadchanittue oowohwohtamoo-
onganit wame yeush teanteagquassinish nish God
woshwunnumup ut wuttinnoowaonganit. Kah
nawhutche na agqueneunkquokish papaume
wowussu mauonk God kah nanawontamunate
Ummoeuwehkomunk wunnoowomoongish
wosketompae usseongash nish woh nanawunna-
mun nashpe wuttinne pomantamoe Wequai, kah
Christiane wahteanteaonk, neaunak nanwe
quttuhweganash Wuttinnoowaonk, nish nag-
wutteae nanawontamagish.

VII.

Wame teanteagquassinish ut Manittoe wussuk-
whonganash mat tatuppeyeue nukkummattin-
noo wahteauun ut nehenwoncheyeuoogish, asuh
tatuppeyeue pahkiyeuoo wame wosketompaog;
Qut wame yeush teanteagquassinish nish que-
nauhu

known, believed and observed for salvation are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII.

The Old Testament in Hebrew (which was the native Language of the People of God of old) and the New-Testament in Greek (which at the time of writing of it was most generally known to the Nations) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore Authentical; so as in all Controversies of Religion the Church is finally to appeal unto them. But because these Original Tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded in the fear of God to read and search them; therefore they are to be translated into the vulgar Language of every Nation unto which they come, that the Word

lauhtagish wahteauun, asuh wunnamptammun,
 fuh nanawehteauun wutche wadchanittuonk
 ahkeyeue ponamunash kah woshwunumunash
 fuh wutch pasuk, asuh onkatog aiyeuonk ut
 wussukwhonganehtu: kah matta webe wah-
 onteaenuog, qut onch mat wahtonteaenuog,
 nanawontamoohehtit, woh attumunumwog
 wamattooe wahteauonk papaume mamusse
 Manittooe wuttenantamooonk wutche wadcha-
 nittonk.

VIII.

Nukkone Testament ne wussukhumun ut He-
 prewe unnontoowaonk, kah Wusku Testament
 ne wussukhumun ut Greeke unnontoowaonk
 enninummoadrinnash nashpe wunnashauait-
 assuonk God, kah pohkiyeue wadchanumunash
 wutch aiyuhhuhsukkaue pometuongash nashpe
 nehtaue wunnanawontamooonk God, kah yo-
 wutche anue wunnamuhkuteyeuooash, kah ut
 wame Manittowompae channoowaongash Mo-
 uwehkomunk maumachish woh kodtantam
 oosummukqunate nashpe wunnetupaniatamwe
 Wussukwhongash. Qut onch newaj yeush nuk-
 kone Unnontoowaongash matta wahteauoon-
 ash nashpe wame ummissinninneumoh God,
 utiyeg wussampoieyumoocheeg ut wussuk-
 whonganash God, kah anoonoog ut wabesu-
 onate God yeush ogketamunate kah narinnea-
 kontamunate: Yowutche qushkenumunash en
 unnontoowaonganit nishnoh wutohtimoin uttch
 pacmoa

Word of God dwelling plentifully in all they may worship him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

IX.

The infallible Rule of Interpretation of Scripture, is the Scripture it self, and therefore when there is a question about the true and full sense of any Scripture (which is not manifold but one) it must be searched and known by other places, that speak more clearly.

X.

The Supream Judge by which all controversies of Religion are to be determined, and all Decrees of Councils, Opinions of Ancient Writers, Doctrines of men and private Spirits, are to be examined, and in whose Sentence we are to rest, can be no other but the holy Scripture delivered by the Spirit; into which Scripture so delivered, our Faith is finally resolved.

CHAP.

saomooukgish, onk woh Wuttinnoowaonk
God moochekohteau ut wame, kah onk wame
nissinnintuog woh wahteauog tapeneamooe
vowussumonate God, kah wutannoosuog nash-
e wussuk whongane taphuwaonganit.

IX.

Manittooe nehenwoncheyeue wussukwhonk ne
sampo Kuhkuheeganoo ne nashpe nukquog-
quoshkinnumun wunnetupanatamwe wus-
ukwhonganash, kah yowutche natootomweh-
eaonk weogquttumuk uttoh anawuttamoouk,
woh nattinneakontamun wutche onkatoganash
iyeuwongash nish anue pohkiyeue noowo-
nooukgish.

X.

Manittooe Wussukwhonk ne gunnunkquiyeye
Wussittumwaenuoo ne nashpe wame Mani-
pawompae channoowaongash woh wussittum-
nash, kah wame kuhkoowaongash Koonoonu-
utcheeg, wuttenantamooonganooash nukkone
wussukwhosuaenuog, wosketompae kuhkoo-
omwehteaongash, kah keme Nashauanittoog
woh qutcheheoog nashpe yeu sampo wussuk-
whongane quttuhweeganit, ne kuttinninum-
nonteanane nashpe Nashauanit God, kah yeu-
at Noonamptamooonganun maumachish ta-
ontamoomoo,

C H A P. II.

Of God and of the holy Trinity.

THere is but one onely living and true God who is infinite in being and Perfection on a most pure Spirit, invisible, without body, parts, or passion, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the Counsel of his own immutable and most righteous Will, for his own Glory, most loving, gracious, mercifull, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, the rewarder of them that diligently seek him, and withall most just and terrible in his Judgements, hating all sin, and who will by no means clear the guilty.

II.

God hath all Life, Glory Goodness, Blessedness, in, and of himself, and is alone in, and unto himself, All sufficient, not standing in need of any Creatures which he hath made, nor deriving

C H A. P. II.

paume God, kah wunnetupanatamwe Nashanaonk

Asuk nont God, noh webe pomantamooe
 kah wunnamuhkutee God, noh matta
 ohkukquohsinnoog, anue pohkiyeue Nashaua-
 toooo, matta woh nogquffeeg, matta wuh-
 gkieek, matta chippieek, mat noochumweseek
 matta ohofueek, matta tapenomuk, michemap-
 , wame missukkenue, wame waantam, anue
 unnetupanatam, nanowe magooe God, noh
 zteunk wame teanteagquassinih neyane we-
 kontog ut nehenwonche matohofue kah anue
 mpweseae Wuttenantamooonganit wutche
 nehenwonche Wusslohsumooonganit, noh anue
 omoausue, monaneteae, kitteamonteanitteae,
 pe unnanitteae, kah monat ummonaneteaonk,
 ah wunnomwayeuonk, ahquoantamun pan-
 eussongash, kah matcheneheaonk, kah mat-
 heseonk, onkquatauont neh menuhke nadin-
 ehukqutcheh; qut onch anue sampwesu kah
 queneunkquassu ut wame wussittumooongash,
 keneauont wame matcheseonk kah matta
 mpweneheont matchetoowog.

II.

God ahtau wame Pomantamooonk, Sohsumoo-
 onk, wunneeuonk, wunнанитиuonk ut nehen-
 wonche Nagum; kah noh webe tapenum ut,
 ah wutche nehenwonche nagum, noh matta
 uenauhuk nishnoh oas neh kezheopoh, asuh

C

matta

deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them. He is the alone Fountain of all Being. Of whom, through whom, and to whom are all things; and hath most Sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth: In his sight all things are open and manifest, his knowledge is infinite, infallible and independent upon the Creature, so as nothing is to him contingent or uncertain. He is most holy in all his Counsels, in all his Works, and in all his Commands. To him is due from Angels and Men, and every other Creature, whatsoever Worship, Service or Obedience, as Creatures, they owe unto the Creator, and whatever he is further pleased to require of them:

III.

In the Unity of the God-head there be three Persons of one Substance, Power and Eternity, God the Father, God

tta oomoonoo wussohlumoonk wutch
sineeg, qut webe washeau nehenwonche
ssohlumoonk, ut, nashpe, en, woskeche
g. Noh webe Moosohkuhquonoooo wame
nteagquaassinish; nashpe nagum, kah wutch
gum wame teanteagquaassinish, noh ahtaau
nuhkesue wunnanawunumoonk ut wame,
n usseu nashpe wame, kah wutche wame ne-
nak wuttenantamooonganit kah wanne
raas qut wame pahke nogqussuog kah wame
nteagquaassinish puhshkohtaash ut anaquabit,
wahteauonk God matta woogketamoon,
tta asookekodtamoon, matta anaonooo
zheomukeeg, kah matta uttoh anagk qut
naunake negonne oowahteauonganit, kah
pogkodontamooonganit, God anue wunne-
anatanamweyeuoo ut wame ukkogkahquttea-
moongash, ut wame wutanakaufuonash, kah
wame wutanooteamooongash. Noh anonta-
shwhau wutch wame Angelfog, wo:ketom-
og, kah nishnoh wonkatuk oowaas wame
wussumoonk, kah noswehtamoonk newaj
kezheompoh, kah yowutche ennomaiyeuoo
utche nag ussenate neaunak wuttenantamoo-
onganit.

III.

Ut Manittoe Pasukooonganit nishwe Howa-
moongash, kah tatuppeyeue pasukooog ut wut-
ne pomantamooonganooout Ummenuhke-
nganooout, kah Ummichemeyeuonganooout

God the Son, and God the holy Ghost. The Father is of none, neither begotten nor proceeding; The Son is eternally begotten of the Father; The holy Ghost eternally proceeding from the Father and the Son. Which Doctrine of the Trinity is the foundation of all our Communion with God, and comfortable dependence upon him.

CHAP. III.

Of Gods eternal Decree.

GOD from all eternity did by the most wise and holy counsel of his own Will freely and unchangeably ordain whatsoever comes to pass: Yet so, as thereby neither is God the Author of sin, nor is violence offered to the will of the Creatures, nor is the liberty or contingency of second Causes taken away, but rather established.

II.

Although God knows whatsoever may or can come to pass upon all supposed Conditions, yet

Wutooshimau Godoooo, Wunnaumoniin God-
 oo, kah Wunnetupanatamwe Nashauanit
 doooo, Wutooshimau mat neetu, matta an-
 onoh, Wunnaumoniin michemeyeu neetu
 hpe Wutooshimau, Wunnetupanatamwe Na-
 uanit michemeyeu anoonou wutch Wut-
 shimau, kah wutch Wunnaumoniin yeu
 hweooe kuhkoatomwehteaonk neh webe
 equenohtag wame noowetomaonganun nash-
 God, kah wame nuttaphetteaonganun kah
 onamptamooonganun ut wuhhogkat.

C H A P. III.

*Papaume micheme Manittoe Uppog-
 kediantamooonganit.*

GOD wutche wame michemeyeuooonganit
I nashpe oowaantamwe kah wunnetupana-
 mwe ukkogkahqutteamooonganit nanouwe
 h mat oholue kuhquttum wame teanteaguaf-
 ish, nish woh ompetak anagish: Qut onch
 eu nashpe ukkogkahqutteamooonk God mat
 kezteauwaenuoo matcheseonk, asuh oowaa-
 neeg wuttenantamooonganoo chekee unneh-
 auun, asuh nanauayewonk nahohtoeu Howa-
 ooongash amaunumun, qut anwoh menuhke-
 auun.

II.

ohkonogque God oowahteauun nishnoh teag
 e wch anake nashpe ponamooe wunnatw on-

yet hath he not decreed any thing, because he forelaw it as future, or as that which would come to pass upon such Conditions.

III.

By the Decree of God for the manifestation of his Glory, some Men and Angels are predestinated unto everlasting life, and others fore-ordained to everlasting Death.

IV.

These Angels and Men thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is fixed, certain and definite, that it cannot be either increased or diminished.

V.

Those of mankind that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his Will, hath chosen in Christ unto everlasting Glory, out of his meer free Grace and Love, without any foresight of Faith or good Works, or perseverance in either of them or any other thing in the Creature

amooongrsh, qut matta wuttinne pogkodtan
amoooun, newaj negonne naumup yeush tean-
agquaassinish woh unniyeuash nashpe neonag-
ish wunnatwontamooongash.

III.

Nashpe Uppogkodtantamooonk God wutche
yahteauwahuwonate Wuffohsumooonk, na-
hutché Angelfog kah wosketompaog negonne
uhquttumauoog en miche me pomantamoo-
nganit, kah nawhutché kuhquttumauoog en
miche me nuppoowonganit.

IV.

Yeug Angelfog, kah wosketompaog yeuun
uhquttumauoneau, nanahsiyeue kah mat ohoe
ue pogkodchimoog, kan ne adtahsehettit wun-
namuhkuteyeuoo, kah matta woh moocheke-
eoog asuh ogguhseheoog.

V.

Yeug wosketompaog nag kuhquttumauoog
en miche me pomantamooonk, God, asquam
quenohtanoog muttaoke neunak ummiche me
kah mat ohoe ue pepenamooonk, kah ukkeme
kogkahqutteamooonk, kah wunne tapeneamwe
wuttenanatomooonk; pepeneamup utChrist en
miche me Sohsumooonk, nashpe noh webe na-
nowe Monaneteaonk, kah Womoaufuonk, ne-
ohhut negonne naumooonk wunnamptamoo-
onk, asuh wunanakaufuongash, asuh nagwut-
teayeuoook ut wunnamptamooonk asuh wun-
anakaufuongash, asuh nishnoh wonkatuk nat-

as Conditions or Causes moving him thereunto, and all to the praise of his glorious Grace.

VI.

As God hath appointed the Elect unto Glory, so hath he by the eternal and most free purpose of his Will fore-ordained all the means thereunto : Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ, are effectually called unto Faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power, through Faith, unto Salvation. Neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the Elect only.

VII.

The rest of mankind God was pleased, according to the unsearchable Counsel of his own Will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of

vontamooongash ut oowaafineeg, kah yeu wane webe wuthce waenomaonk wuffohsumooc Monaneteaonk.

VI.

Negonne God kuhquttuk pepenauwutcheeg n Sohsumooonganit, ne wonk nashpe ummiheme kah nanowe pepenamooonk wuttenanamooonganit kuhquttamaup wame aninnumadtuongash nish nashpe pepenauitcheg wohhtauog micheime pomantamooonk. Newajeh pepenauitcheg matta webe penushaag ut Adam, qut onch oadtehteantheoog nashpe Christ, kah menuhkesue wehkomooog en wunnamptamooonganit ut Christut nashpe wunnashauanit ut apeneamwe uttoocheyeuoo lampwanumoog, wunnaumonakonoog, wunnetupanatamwaheoog, kah wadchanoog nashpe ummenuhkesuonk nashpe Wunnamptamooonk en wadchanittuonganit. Kah matta onkatogkeeg oadtehteantheoog nashpe Christ, afuh menuhkesue wehkomooog, wunnaumonakonoog, wunnetupanatamwaheoog, kah wadchanoog, qut webe pepenauitcheg.

VII.

Wame onkatoggeh wosketompaog tapeneam God nukkonnonate neaunake mat mishkomnoomuk kogkahqutteamooonk nehenwonche Wuttenantamooonganit, ne nashpe chadchaupeum, afuh kogkounum ummonaneteaonk neaunake wuttapeneamooonganit wutche sohsumooonk

of his sovereign power over his Creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious Justice.

VIII.

The Doctrine of this high Myſtery of Predeſtination, is to be handled with ſpecial prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may from the certainty of their effectual Vocation, be aſſured of their eternal Election. So ſhall this Doctrine afford matter of praiſe, reverence and admiration of God, and of humility, diligence, and abundant conſolation to all that ſincerely obey the Goſpel.

C H A P. IV.

Of Creation.

IT pleaſed God the Father, Son and holy Ghoſt, for the manifeſtation of the glory of his eternal Power, Wiſdom and Goodneſs, in the beginning to create or make of nothing the World

oonk wuffontimooe menuhkesuonk wutche
wame kezheompoh , kah kuhquttumunate en
nat quehtamoounate kah mulquantamooonk
wutche ummatcheseonganooout, en waenoma-
onganit wuffohsumooe sampweusseonk.

VIII.

Kuhkootomwehteaonk yeu qunnuhque siog-
kok negonne kuhquttumooonk woh weoggut-
umun, nashpe nanahsiyeue nupwoaonk, kah
nemanetamooonk, ne wosketompaog natwon-
tamooohettit kah noswetamooohettit wuttenan-
tamooonganit God woshwunumuk ut Wuttin-
hoowaonganit, woh ahtauog pohkoowahtea-
onk ummenuhke wehkomaonganoo kah yeu
ne kuhkootomwehteaonk pish aninnumauau
taubuttantamooe, wabesue kah monchanatam-
we Natwontamooongash papaume God, kah
hohpae, nemantamooe, kah wekontamwahettue
natwontamooongsh wame metahhoowae nos-
wetamohettit Wunaunchemokaonk God.

C H A P. IV.

Papaume Weske Ukkezteauonk.

TApeneam God Wutooshimau Wunnau-
moniin, kah wunnetupanatamwe Nashau-
anit wutche sohsumooongane oowoshwunnum-
ooonk ummicheme menuhkesuonk , waantam-
ooonk, kah wunnetuonk, weske ketchissik kez-
teauunate mamusse Muttaok wutche monteagg-
kah

World, and all things therein, whether visible or invisible, in the space of six dayes and all very good.

II.

After God had made all other creatures, he created Man, male and female, with reasonable and immortal Souls, endued with knowledge, righteousness and true holiness, after his own Image, having the Law of God written in their heart, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own Will, which was subject to change. Besides this Law written in their hearts, they received a command not to eat of the Tree of the knowledge of good and evil; which whiles they kept, they were happy in their communion with God, and had dominion over the Creatures.

CHAP. V.

Of Providence.

GOD the great Creator of all things, doth uphold, direct, dispose and govern

kah wame teanteaguaffinish naut, asuh naumukish, asuh mat naumoomukish ut nequtta tashinnash kesukodtash kah mo wame ahche wunnegenash.

II.

Mahche God kezteunk wame onkatogge oowaaffineeg, kezheop Wosketompuh; Wosketomp kah Mittamwoffis, nashpe ennomaiyeue kah mat nuppoee Keteahogkounog, numwapetunkquog nashpe wahteatonk, sampweseonk, kah wunnamuhkutee wunnetupaniatamooonk neaunak nehenwonche wuttinussuonk, Wuttinnaumatuonk God wussukwhofu ut wuttahhoowout, kah nag ahtauog menuhkesuonk noswehtamunate wuttinnaumatuonk God. Qut onch tapenumwog matchesenate, kah pohquenumunate wuttinnaumatuonk God, newage God nukkonau wosketomp ussenate neaunak ohofue wuttenantamooonganit. Kootne yeu Naumatuonk ne wussukwhofu ut wuttahhoowout, atumunumwog annooteamooonk mat meechuunnate mehtug ne nashpe wahteamuk wanegik, kah machuk, kah nesahke nanawehteauhettit yeu annooteamooonk, wunnetoog ut ooweto maonganoo God kah ahtauog ummenuhkesuonk nanawunnonate oowaaffineeg.

C H A P. V.

Papaume Wunnanaawontemooonganit God.

GOD noh Kezteunk wame teanteaguaffinish kogkounnum, sampshanau wanuhitunk
kah

govern all creatures, actions, and things from the greatest even to the least by his most wise and holy Providence, according to his intallible fore-knowledge, and the free and immutable counsel of his own Will, to the praise of the glory of his Wisdom, Power, Justice, Goodness and Mercy.

II.

Although in relation to the fore-knowledge and decree of God, the first Cause, all things come to pass immutably, and intallably; yet by the same Providence he ordereth them to fall out according to the nature of second Causes, either necessarily, freely, or contingently.

III.

God in his ordinary Providence maketh use of means, yet is free to work without, above, and against them at his Pleasure.

IV.

The Almighty Power, unsearchable Wisdom
and

ah nanawunnau wame oowaafflineeg, kah uf-
ongash, kah teanteaguafflinish wutch mogagish
ah en papeasikish nashpe oowaantamwe kah
unnetupanatamwe nanawontamooonk, neau-
ake matta afookekodteamoe negonne oowah-
auonk kah neaunake wvnnanouwe kah mat-
hofue kogkahqutteamooonk nehenwonche
uttenantamooonganit ; en fohsumoe waeno-
aonk, oowaantamooonk, Ummenuhkesuonk,
Uffampweuffeonk, Onetuonk, kah Ummona-
eteaonk.

I I.

Tohkonogque neaunak negonne oowahtean-
k kah pogkodtantamooonk God, ne negonne
nnomai wame teanteaguafflinish matohofue
ah mat channantamwe enniyeuash, qut onch
ashpe yeu nan nanawontamooonk God wa-
htunk yeush teanteaguafflinish enniyeuash
fuh quenauhikooe, afuh nanouwe, afuh nehen-
oncheyeue, neaunake wuttinnepomantamoe
ahohotoe Ennomaiyeuash.

I I I.

God moochekit nompe afuh wekonche au-
ohteau oowaaffline aninnumoadtuongash, qut
onch tapeneok nanouweyeuoo anakaufinate ne
ohut aninnumoadtuongash, onkoue kah ayeuh-
one owaaffline neane wekontog.

IV.

Vame Misflukkenue Ummenuhkesuonk , mat
akodrattinneakontamoe waantamooonk, kah
wohkuk

and the infinite Goodness of God, so far manifest themselves in his Providence, in that his determinate Counsel extendeth it self even to the first fall, and all other sins of Angels and Men (and that not by a bare permission) which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth in a manifold Dispensation, to his own most holy ends, yet so as the sinfulness thereof proceedeth only from the Creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or approver of sin.

V.

The most wise, righteous and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled and to raise them to a more close and constant dependence for their support upon himself, and

ohkukkoanoe wunnetuonk God yeu wehque
 oshwunnumauoog nehenwonche wuhhogka-
 a nashpe wunnanawontamooonganit, ne pog-
 dtantamoe kogkahqutteamooonk wamunau-
 oomoo negonne wosketompae penulhaonk,
 h wame onkatogganash Angelsue, kah woske-
 mpae matcheseongash (kah yeu matta webe
 shpe ummugkconaittuonk) kah en yeush mat-
 eseongash anue waantamwe kah menuhkesue
 onum Kuhkuhheeg kah onkatogane wanuh-
 nk, kah nanawunau neaunk nehenwonche
 ue wunnetupanatamwē negonne unnantam-
 ongash; qut onch matcheseae ennomaiyeuonk
 ush matcheseongash webe oomooounoo wut-
 e oowaafineeg, matta wutch Godut, noli
 wunnetupanatamwēyeuoo kah sampwi-
 uoo, matta kezteauenuoo, asuh wekontam-
 enuoo matchefenate

V.

Anue waantamwe, sampweseae kah monarie-
 ne God moochekit nompe ogguhse nukkona-
 henwonche wunnechanoh en monatash
 tchuwaongash, kah merahhoowae aninnoo-
 ongash, safamatahwhonaout wutche nukkone
 amatcheseonganoooash, asuh woshwunnum-
 onaout kemeyeye menuhkesuonk wutannin-
 owonganoooash, kah wutafookekodteamoo-
 k wuttahhoooash onk woli hohpaheoog, kah
 nkootomauonaout moosogquehtoadtue kah
 gwutteae wutompatehfinnooononate wutche
 nuhkhonaout kah kuhkootomauonaout

to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

VI.

As for those wicked and ungodly men, whom God as a righteous Judge, for former sins, doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings and wrought upon in their hearts but sometimes also withdraweth the gifts which they had, and exposeth them to such objects, as their corruption makes occasions of sin: and withal gives them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves even under those means which God useth for the softning of others.

VII.

As the Providence of God doth in general reach to all Creatures, so after a most special manner it taketh care of his Church, and disposeth all things for the good thereof.

uhhumunate ayeuuhkone wame payaumoo-
ish matcheseae qutchhuwaongash, kah wut-
e onkatoganash sampweseae kah wunnetupa-
amwe unnantamooongash.

VI.

God nean sampweseae wussittumwaen pog-
anumwaheau, kah menuhkereahaheau mat-
eseae & peantamoe wosketampaog kah mat-
webe wutche nag kogkounum ummonanit-
onk, ne nashpe woh wequosumauoog ut
wohwohtamooonganoout ; kah woh qushke-
oog ut wuttahhooout, qut onch momianh
gkounum aninnumoadtuongash nish adtau-
tichish, kah ponum neonagish natwontam-
ongash ut anaquabhettit, nish nashpe wuta-
noowonganoooash pasookqhettit matchese-
e, kah kootne enninnumauau en nehenwon-
e wutanninnoowonganoooash, muttaohkee
chhuwaongash, kah Mattannittoe menuhke-
nk nish nashpe menuhketeahahikquehetiche
agwe yeush aninnumoadtuongash nish nashpe
d nookitteahaheau onkatoggeeg.

VII.

Wunnanawontamooonk God matta webe
we nanawanumau wame owaasineeg, qut
ahsiyeue nanawanumau Ummoenwehkom-
, kah wanuhtunk wame teanteaguafinish
che oonenehikqunate ummoeuwehkomunk

C H A P. VI.

*Of the Fall of Man, of Sin and
of the Punishment thereof.*

GOD having made a Covenant of work and Life thereupon, with our first parents, and all their posterity in them, they being seduced by the subtilty and temptation of Satan, did wilfully transgress the Law of their Creation and break the Covenant in eating the forbidden fruit.

I I.

By this sin they, and we in them, fell from original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

I I I.

They being the root, and by Gods appointment standing in the room and stead of all mankind, the guilt of this sin was imputed, and that corrupted nature conveyed to all their posterity descending from them by ordinary generation.

IV. Fro

C H A P. VI.

Papaume Wosketompae Penushaonk, papaume
Matcheseonk, kah matcheseae Sasame-
tabwuhltuonk.

GOD kezteunk anakaufluongane wunnoo-
I waonk kah ne nashpe pomantamoe wun-
noowaonk nashpe noochetuonganunnonog, kah
nag nashpe wame wunneechanoouh; qut nag
anneusfloowunnoog nashpe Mattannittue oo-
mpuwufluonk kah qutchhuwaonk, kah we-
ontamwe mat noswehtamooog ukkeztaue
laumatuonk, kah pohqunnumwog Manittooe
Wunnoowaonk nashpe meechuonk quahtinit-
muk meechumuonk.

II

Yeu nashpe matcheseonk nag, kah nenawun
t nag nuppenushomun wutch wadchaubukkue
mpweseonk, kah wetomaonk nashpe God, kah
noeu nunnishkhetteaumun ut mamusse nukke-
eahogkounne kah muhhogkae chippiyeuash.

III.

Nag wadchaubukkoog, kah nashpe Mani-
tooe ukkuhquttumooonk neepauwehtamwan-
naog wame missinninuh, newaj wuttumhowa-
onk yeu matcheseonk ogquoantamauut, & wut-
tinnoowongane wutrinnepomantamooonk
nussoowehteaumoo en wame wunneechanoo-
h aiyuhhontseecheeg wutche nag nashpe
vosketompae wunnaumoniyeuonk.

IV.

From this Original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

V.

This Corruption of nature during this life doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both it self, and all the motions thereof are truly and properly sin.

VI.

Every sin both original and actual, being a transgression of the righteous Law of God, and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the Law and so made subject to death, with all miseries spiritual, temporal and eternal.

IV

Yeu wutch wadchaubukkue aninncowonk,
apapauanne nunnoonenumwahikqunnane kah
nuffekeneamwahikqunnane wunnesebate, kah
apapauanne noowekontamumun matchesebate
aux kah wame usseae matcheseongash oomoo-
sh yeu wutch wadchaubukkue aninnooonk.

V.

Yeu wutaninnoowongane wuttinnepomantamooonk yeuut pomantamooonganit nagwuteohteau ut wame quinnuppekompauaeninnug, kah tokonogque ahquoantamuk nashpe Christ kah netaumuk, qut onch nehenwonche nagum & wame wogkouwutteahaongash wunnamuhkuttée matcheseonganooosh.

VI.

Nishnoh matcheseonk mat webe wadchaubukkue qut onch usseae matcheseonganeuoo sampweuisseae Manittooe Naumatuonk, kah naumatuonk ayeuuhkontamoooo kah ut nehenwonche wuttinne pomantamooonganit kechkoادتamwaheau matcheseaenuog kah yeu nashpe matcheseaen kishpissloo ummusquantamooonganit God, kah agwapehtam nuppunate, kah wame Nishhuanittue ahquompiyeue, kah nicheme onkquomomoongash.

C H A P. VII.
Of Gods Covenant with Man.

THE distance between God and the Creature is so great, that although reasonable creatures doe owe obedience to him as their Creator, yet they could never have attained the reward of life, but by some voluntary condescension on Gods part, which he hath been pleased to expresse by way of Covenant.

I I.

The first Covenant made with man was a Covenant of Works wherein life was promised to *Adam*, and in him to his posterity upon condition of perfect and personal obedience.

I I I.

Man by his fall having made himself incapable of life by that Covenant, the Lord was pleased to make a second, commonly called the Covenant of Grace ; wherein he freely offereth unto Sinners life and salvation by Jesus Christ, requiring of them Faith in him that they may be

C H A. P VII.

*Papaume Manittooe Wunnoowaonk**nashpe Wosketomp*

PEhteohkoadtuonk ut kenugke God, & wosketompaog yeu anue missiyeuoo, ne tokogogue ennomaiyeue oowaasineg unnontuk-uohwhoog noswehtamooonk en Godut, qutnch matta tapenumoog attumunumunate wutnkquatonk micheme pomantamooonganit qutvebe nashpe wekontamooe Manittooe tapanamooonk, kah yeu oowekontamwe tapantamooonk tapeneam God wahteauwahuwonate nashpe nanouwe Wunnoowaonk.

I I.

Weske Wunnoowaonk ne God ayimup nashpe wosketomp, yeu anakaufuongane Wunnoowaonk uttiyeu pomantamooonk quoshamomkup *Adam*, kah ut noh wame wutontseonguh nashpe ne teag enniyeuonk pannuppe kah wutinne howamoowe noswehtamooonk.

I I I.

Wosketomp nashpe uppunushaonk noonunumwaheont wuhhogkuh attunumunate pomantamooonk nashpe yeu weske anakaufuongane Wunnoowaonk, tapeneam God aiyimaunate nahohtoou Wunnoowaonk, ne nanahsiyeue ettamuk Monaneteae Wunnoowaonk; uttiyeu tapeneam God quoshunumauonate pomantamooonk, kah wadchanittuonk nashpe JesusChrist wame matcheseaenuog, aneonont wame wunnamptam

be saved, and promising to give unto all those that are ordained unto life, his holy Spirit to make them willing and able to believe.

IV.

This Covenant of Grace is frequently set forth in Scripture by the name of a Testament in reference to the death of Jesus Christ the Testator, and to the everlasting Inheritance with all things belonging to it, therein bequeathed.

V.

Although this Covenant hath been differently and variously administered in respect of Ordinances and Institutions in the time of the Law and since the coming of Christ in the flesh, yet for the substance and efficacy of it, to all its spiritual and saving ends, it is one and the same upon the account of which various dispensations, it is called the Old and New Testament.

amptamunate ut Christ, onk woh wadchano-
g, kah quoshomont enninnamauonats wame
yeuh neeg kehtimomukeeg en miche me po-
nantamooonganit, wunnetupanatamwe Nalsha-
nanit wekontamwaheonate, kah tapenumwa-
heonate wunnamptamunate.

IV.

Yeu Monaneteae Wunnoowaonk mooche kit
nompe ut Manittoe wussukwhonganash het-
tamuk aynskottumooe Kuttoonk, kah yeu en-
ninh wacheyeuoo wunnuppoonk Christ Noh
aynskottum, kah wacheyeuoo michemohtae Ah-
oonk, kah wame teanteaguassinih wachiyeu-
gkish nish yeut Aynskottumukkish.

V.

Tokonogque yeu Monaneteae Wunnoowaonk
noocheke chippe chaubenumuk wacheyeuoo
nnooteamooongash kah kuhkoowaongash ut
Naumatue abquompiyeum, kah mahche Christ
eyau ut weyaufut, qut onch wutch teagwe-
euooonk, kah ummenuhkesuonk yeu Wunnoo-
waonk pasukoooo, kah neaneyeuoo en wame
vunnashauanittue, kah wadchanittue natwon-
amooongash. Kah waj yeush chippee chad-
chaubenumooongash hettamuk Nukkone kah
Yusku Testament asuh Ukkompe Kuttoonk.

CHAP.

C H A P. VIII.

Of Christ the Mediator.

IT pleased God in his eternal purpose, to chuse and ordain the Lord Jesus his onely begotten Son, according to a Covenant made between them both, to be the Mediator between God and Man; the Prophet, Priest, and King, the Head and Saviour of his Church, the Heir of all things, and Judge of the World: unto whom he did from all eternity give a People to be his seed, and to be by him in time redeemed, called, justified, sanctified and glorified.

I I.

The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him Mans nature, with all the essentiall properties and common infirmities thereof, yet without sin, being conceived by the power of the holy Ghost in the womb of the Virgin Mary, of her substance: So that two whole perfect and distinct

C H A P. VIII.

Papaume Christ Wunnohteahuwaenin.

TApeneam God ut ummichemohtae Kefan-
tamooonk pepenamunate kah kuhquttum-
unate Lord Jesus Christ wunnukquttegheae
Wunnaumonuh neaunak Wunnoowaonk ut
nashaue nagoh, Wunnohteahuwaenuinat wut-
nashaue God, kah Wosketomp Quoshodtumwa-
en, Sephausuaen, kah Ketaffoot, Uppuhkukoooo,
kah Wadchanumwaen Ummoeuwehkomung-
anit, kah Wuffittumwaen mamusse Muttaokit,
kah noh wutch wame micheme God aninum-
auau Missinninnuog wutontseonganehtu, kah
nag nashpe nagum ut uttooche ahquompi ma-
noowhoog, wehkomooog, panupheoog, wunne-
tupanatamwaheoog, sohsumwaheoog.

I I.

Wunnaumonuh God, nahohtoeu Howanoo-
oonk ut Nisheuoonganic wunnamuhkuttee
God, noh ahtau pasuk teagueyeuonk, kah tatup
peyeuonk nashpe Wutooshimau, pakodche ut-
toocheyeuoonk nemunumou Wosketompae-
wuttinne pomantamooonganit kah wame wun-
namuhkuttee wacheyeuukish, kah nanahsiyeu
wunnoochumwesuongash yeu wosketompae
wuttinne pomantamooonk, qut mat nashpe mat-
cheseonk wompequaunah nashpe wunnetupa-
natamwe Nashaunanit ut wutontomukqut pe-
nompae Mary, kah wutche wutteagueyeuonk,
kah yeuwaj ennih ne neeswe mamusse panuppu
kah

distinct natures, the Godhead and the Manhood, were inseperably joyned together in one Person, without conversion, composition, or confusion; which Person is very God and very Man, yet one Christ, the onely Mediator between God and Man.

III.

The Lord Jesus in his humane nature, thus united to the Divine in the Person of the Son, was sanctified and anointed with the holy Spirit above measure, having in him all the treasures of wisdom and knowledge, in whom it pleased the Father that all fulness should dwell, to the end that being holy, harmless, undefiled and full of grace and truth, he might be thoroughly furnished to execute the Office of a Mediator and surety; which Office he took not unto himself, but was thereunto called by his Father, who also put all power and Judgment into his hand, and gave him Commandment to execute the same.

IV.

This Office the Lord Jesus Christ did most willingly undertake; which that he might discharge

ah chadchaubenumooe wuttinne pomantam-
oongash, Manittooonk, kah wosketompoooo-
nk mat chadchaubenumooe mooslogqueog ut
asuk Howanooooonk; qut matta nashpe quin-
uppekompauonk, asuh kenukkinnumcoonk,
vogkoueonk, yeu Howanooooonk, wunnamuh-
uttee God, kah wunnamuhkuttee Wosketomp
ut onch webe pasuk Christ, webe Wunnoh-
ahuwaenin ut nashaue God kah Wosketomp.

III.

Lord Jesus ut oowosketompae wuttinne po-
nantamooonganit ogqueyeue pasukquinheau
Manittooe wuttinne pomantamooonganit, wun-
netupanatatamwaheau, kah mat tabequthamooe
assequnau nashpe wunnetupanatatamwe Nasha-
unit, kah tapeneam Wutooshin wame ne ad-
hshimeechimuk woh ayeumoash wuhhogkat
aantamooonk wahteauonk, mat woskhuog,
mat niskhuog, kah numwohteau monaneteaonk
ah wunnamhkutteyeuonk, woh tapenum usse-
ate wunnohteahuaenue kah kenootamwan-
nitteaenue anakaufuonk. Yeu anakaufuonk mat
ehenwonche wunnemunumooon, qut ne nog-
ue en wehkomon nashpe Wutooshiman, noh-
onumauau wame menuhkefuonk kah Wuffit-
amooonk en wunnutcheganit kah wutannoo-
au ne ussenate.

IV.

Yeu Anakaufuonk Lord Jesus Christ anue we-
ontamoe wunnemunumun, kah onk woh ne
wutuften

charge, he was made under the Law, and did perfectly fulfil it; and underwent the punishment due to us, which we should have born and suffered, being made sin and a curse for us, enduring most grievous torments immediately from God in his Soul, and most painful sufferings in his body, was crucified, and died, was buried and remained under the power of death. Yet saw no corruption, on the third day he arose from the dead with the same body in which he suffered, with which also he ascended into Heaven, and there sitteth at the right hand of his Father, making intercession, and shall return to judge Men and Angels at the end of the world.

V.

The Lord Jesus by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the Justice of God, and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of heaven, for all those whom the Father hath given unto him.

VI.

Although the work of Redemption was not actually wrought by Christ till after his Incarnation

wutussen, tannehheau ut agwe naumatuonga-
 it, kah naumatuonk pannuppeyeue wutussen,
 ah nemunumau lasamatahwhuttuongash nish
 voh, attumunumogish, aiyimun matcheseanu-
 nate kah mattanittinate wutch kenauun, waa-
 nattam unkqueneunkque onkquomomooongash
 eanuk wutch Godut ut Ukketeahogkeu, kah
 onkquomomoe wuttamepunaongash ut wuh-
 hogkuh, pummetunkupinauau, kah nuppoo, kah
 osikinau noh aiyeup ut agwe menuhkesuonk
 uppooonganit, qut mat naumup aninnoowonk,
 ah nashikquinokok omohkeu wutch nuppunat,
 ashpe ne nane muhhog, uttiyeu ut onkapun-
 anomukup uttiyeu nashpe wonk kuhkukqueup
 n kesukqut kah naut appu ut wuttinnohkonit
 Wutooshimau, kah kuppeantamshikqun, kah
 vohkukquoshik Muttak pish qushkeu wustum-
 natenaneeswe Wosketompaog kah Angelsog.

V.

Lord Jesus nashpe uppanuppeyeue noswetamo-
 onk, kah nehenwonche sephausuonk ne nashpe
 nichemapit Nashauanit pasukqut sephautu en
 Godut, matta webe tapheau wunnohteaonk qut
 hch taphum michemohtae ahtauonk ut kesuk-
 ue Wutassootamooonganit wutch wame yeug
 ag Wutooshimau aninnumauoncheh.

VI.

Tohkonogque Manooowuttue anakauouonk
 matta usseae anakaufooun nashpe Christ, qut
 webe ompetak ooweyausue nemunumooonk,

nation, yet the vertue, efficacy and benefit thereof were communicated to the Elect in all ages successively from the beginning of the world, in and by those Promises, Types and Sacrifices, wherein he was revealed and signified to be the Seed of the Woman, which should bruise the Serpents head, and the Lamb slain from the beginning of the world, being yesterday and to day the same, and for ever.

VII.

Christ in the work of Mediation acteth according to both Natures, by each nature doing that which is proper to it self; yet by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature.

VIII.

To all those for whom Christ hath purchased Redemption, he doth certainly and effectually apply & communicate the same, making intercession for them, and revealing unto them in and by the Word, the Mysteries of salvation effectually perswading them by his Spirit to believe and obey, and governing their hearts

ut onch menuhkefuonk kah wunnegenuong-
 sh Ummanoowhuttue anakaufuonk enninnu-
 uoneau pepenauitcheg ut wame ayuhhuhfuk-
 uwe pometuongash wutch kutchiffik muttaok,
 ah nashpe yeush quoshodtuongash, kuhkinnea-
 uongash, kah sephaufuonash nish nashpe wah-
 eauwahuwomuk, kah kuhkinneafimuk ooskan-
 emunate Mittamwoffis, noh woh fukquehtham
 apphukuk askook; kah Lamb noh nushaup
 wutch kitchiffik muttaok, wunnonkoo, kah yeu
 esukok noh nan, kah micheme.

VII.

Christ ut Wunnohteahuwae anakaufuonk wut-
 ussen neaunak naneeswe wuttinnepomantam-
 oongash, nashpe papasukq wuttinnepoman-
 amooonk ussenat ne wajeyeuuk yeu wuttinne-
 pomantamooonganit, qut onch nashpe enno-
 naiyeue pasukooonk Howanooooonganit, ne
 wajeyeuuk papasukq wuttinne pomantamooonk
 nomanch ut wussukwhonganash weogquttu-
 moo Howanooooonk noh ussoowetamun nash-
 pe wonkatuk Wuttinnepomantamooonganit.

VIII.

Wame yeug wutcheuttyeug Christ tapwhau
 wunnamuhkuttee Manoowhuttuonk, kah me-
 nuhkesue wutahtauwaheon yeu Manoowhuttu-
 onk kah uppeantamwantheoh kah oowolsh-
 wunnumauoh wadchanittue siogkokish & nash-
 pe Wunnashauanittoomoh wunnupweshanoh
 wunnamptamunate, kah noswehtamunate, nana-

hearts by his Word and Spirit, overcoming all their enemies by his almighty power and wisdom, in such manner and wayes as are most consonant to his wonderful and unsearchable dispensation.

C H A P. IX.

Of Free-will.

GOD hath endued the Will of Man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any absolute necessity of Nature determined to do good or evil.

I.

Man in his state of Innocency had freedom and power to will and to doe that which was good and well pleasing to God; but yet mutably, so that he might fall from it.

III.

Man by his Fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying Salvation, so as a natural man

unont wuttahhoouoash nashpe Wuttinnoo-
aonk kah Wunnashauanittomoh lohkauont
ame ummatwomoooh nashpe wame menuh-
sue menuhkesuonk kah waantamooonk, yeu
ashpe enniyeuonk kah yeush nashpe ummay-
h nish wajeyeugkish ummonchanaiamwe, kah
at pakodtattinnekontamooe anakaufuonk.

C H A P. IX.

Papaume Nanouwe Wekontomooonk.

GODenninumauau wosketompae wekonta-
mooonk wuttinnepomantamooongane na-
oweyeuonk kah ummenuhkesuonk ussenate
ashpe pepenamooonk, kah yeu wekontamoo-
onk matta chekqshattanooun, kah matta pogkod-
antamooon nashpe chekeyeue wuttinnepoman-
tamooongane quenauhikooonk ussenate wane-
gik, asuh machuk.

I I.

Wosketomp ut pahketeahae wuttinniyeuonk
htauup nanoweyeuonk kah menuhkesuonk wa-
kontamunate kah ussenate ne wanegik kah
wuffikkuttahikqut God, qut onch oholue, ne en-
nih woh penushau yeuwutch nanoweyeuonk.

I I I.

Wosketomp nashpe uppenushaonk en mat-
cheseae wuttinniyeuonk marusse wannehtau
wame nanowe menuhkesuonk wekontamunate
papasukq Nafhauanittue kah wadchanittue wa-
negik, kah yeu nashpe ennih wuttinnepoman-

man being altogether averſe from that good and dead in ſin, is not able by his own ſtrength to convert himſelf, or to prepare himſelf thereunto.

IV.

When God converts a Sinner, and tranſlates him into the ſtate of grace, he freeth him from his natural bondage under ſin and by his grace alone inables him freely to will and to doe that which is ſpiritually good; yet ſo, as that by reaſon of his remaining corruption, he doth not perfectly nor only will that which is good, but doth alſo will that which is evil.

V

The will of Man is made perfectly and immutably free to good alone in the ſtate of Glory only.

C H A P. X.

Of Effectual Calling.

ALL thoſe whom God hath predeſtinated unto life and thoſe onely, he is pleaſed in his appointed and accepted time effectually to call by his Word and Spirit, out of that ſtate of ſin and death in which they are by nature, to grace and ſalvation by

Jeſus

amoongane wosketomp nagwutteae sekeneam
ne wanegik, kah nuppoo ut matcheseonganit,
mat tapenum nashpe wunnehenwonche me-
nuhkesuonk quinnuppenate en Godut, asuh
quagwashwenate wutch quinnuppekompauonk.

IV.

God quinnuppinont Matcheseaenuh wutau-
soowunou en monaneteae wuttinniyuonk, kah
wutchippeninnuwaheuh wutch wuttinnepo-
mantamooongane missinoe matcheseonk, kah
nashpe ummonaneteaonk wuttapenumwaheuh
nanowe wekontamunate kah ussenate nashaua-
nittuwe wanegik, qut onch ne nashpe ennomai
wutapehtunkooe aninnooonk mat pannuppe-
yeue kah webe wekontam ne wanegik, qut
onch wekontam ne machuk.

V.

Wosketompae wekontamooonk pannuppe-
yeue kah matohosue nanoue wekontam ne webe
wanegik, webe ut sohsumooe wuttinniyuonk.

CHAP. X.

Papaume Menubkesue webkomaonk.

WAme yeug God pogkodtantamup en po-
mantamunate, kah yeug webe tapeneam
ut wunnehenwonche & wekontamwe ahquom-
pi wehkomonate nashpe Wuttinnooowaonk kah
Wunnashauanittoomoh wutche wuttinnepoman-
tamooongane nuppooe matcheseae wuttinni-
yeuonk en monaneteaonk kah wadchanittuonk

Jesus Christ, inlightening their minds spiritually and savingly to understand the things of God, taking away their heart of stone, and giving unto them an heart of flesh, renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ: yet so, as they come most freely, being made willing by his grace.

I I.

This effectual Call is of Gods free and special grace alone, not from any thing at all foreseen in man who is altogether passive therein, until being quickned and renewed by the holy Spirit he is thereby enabled to answer this Call, and to embrace the grace offered & conveyed in it.

I I I.

Elect Infants dying in infancy, are regenerated and saved by Christ, who worketh when, and where, and how he pleaseth: so also are all other elect persons who are incapable of being
out

nashpe Jesus Christ, wequaiyeukauont wuttin-
antamooonganooout Nashauanittue kah wad-
nanittue wohwohtamunate Manittooe tean-
aguassinih, amaunumauont ukquffukquanne
wutrahooout, kah enninumauont weyaufue
etahhash, wusketeauont wekontamooongan-
onout, kah nashpe wame menuhkesue missug-
enuonk pogkodontamaunonate en ne wane-
ik, kah menuhkesue wutonchimont en Jesus
Christ, qut ne ennih nanowe peyauog wekon-
amwaheoncheg nashpe ummonaneteaonk.

I I.

Yeu menuhkesue Wehkomaonk webe nash-
e nanowe kah nahnaneyeye Manittooe mona-
eteaonk, matta wutch nishnoh teag negonne
aumuk ut wosketompaut, newaj woskeromp
noawe wutonchimau no pajeh pomantamwa-
eau, kah wuskeheau nashpe wunnetupanatam-
we Nashauanit yeu nashpe tapenumwaheau
lampoohamunate yeu wehkomaonk, kah at-
umunumunate Manittooe monaneteaonk yeu
t wehkomaonganit quoshwunumauut, kah
ookinumauut.

I I I.

Pepenauitcheg Ummukkiefumoh mukkiefue
uppehettit, nompe neetuog, kah wadchanooog
nashpe Christ, noh anakauu ahquompak atti-
eu, kah uttoh wekontog, kah ne ennih papau-
ne wame onkatoggeeg pepenauitcheg, nag noo-
enumwog en woskeche wehkomonate nash-

outwardly called by the Ministry of the Word

IV.

Others not elected, although they may be called by the Ministry of the Word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither doe nor can come unto Christ, and therefore cannot be saved; much less can men not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that Religion they doe profess: And to assert and maintain that they may, is very pernicious, and to be detested.

C H A P. XI.

Of Justification.

THose whom God effectually calleth, he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous not for any thing wrought in them, or done by them, but for Christ sake alone; no

oe Kuhkootomwehteae Wuttinnoowaonk.

IV.

Onkatoggeeg mat pepenauitcheg tohkonog-
que woh wehkomoog nashpe Kuhkootomweh-
eae Wuttinnoowaonk, kah woh ahtoog na-
whutche nanwe Nathauanittue anakaufuongash
qut onch tohneit matta menuhkesuwe wuton-
shimauog nashpe Wutooshimau, matta peyauog
tah noonenumwog peyauononat Christ, anue
ogguhse wosketompaog mat sampooahettit
Christiane Manittoowompoqooonk woh wad-
chanoog tohkonogque anue nanawompatamoe
anakaufuog sampwushonate uppomantamoong-
nooout neaunak wuttinnepomantamooongane
vequai; kah neaunak manittoowompae Wun-
namptatungonit ne sampooaog, kah penooe en-
chadchekewonate asuh wunnomwohtinnate ne
noocheke woskehuwomoo, & fekenoadtoomoo,

C H A P. XI.

Papaume sampwogquanittuonk.

NAg God menuhkesue wehkomonche neh
wussampweneheuh, matta nashpe num-
vohtoonk wuttinnomaiyeumooout sampwese-
onk, qut nashpe ahquoantamauaonk ummat-
cheseonganooooash kah nashpe ogquoantamau-
onate, kah attumunonate onatuh sampwesehet-
it kah yeu ennih mat wutch nishnoh teagq
it nag anakaufimuk asuh nashpe nag usseemuk,
qut webe wutche oowesuonk Christ, matta
nashpe.

by imputing Faith it self, the act of believing, or any other Evangelical Obedience to them as their righteousness, but by imputing Christs active obedience unto the whole Law, and passive obedience in his sufferings and death, for their whole and sole righteousness, they receiving and resting on him and his righteousness by Faith; which Faith they have not of themselves, it is the gift of God.

I I.

Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of Justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead Faith, but worketh by Love.

III.

Christ by his Obedience and death did fully discharge the debt of all those that are justified and did by the sacrifice of himself, in the blood of his Cross, undergoing in their stead the pe-
nale

nashpe ogquoantamaunate en nag wunnamptamooonk neherwonche, asuh wunnamptamooe usseonk, asuh nishnoh wonkatuk wunaunche-mookae Noswehtamooonk, onatuh wussampweseonganoo; qut nashpe ogquoantamaunate usseae noswehtamooonk Christ en mamusse Naumatuonk, kah wutonkquomomoe noswehtamooonk, ut ootamehpunaongash, kah wun-nuppooonganit wutche mamusse kah webe wussampweseonganoo; nag attumunoog kah anwohsinooonaog Christoh, kah wussampweseonk nashpe wunnamptamooonk, ne matta ahtauhet-eeg wutche nehenwonche nagumau, ne umma-goonk God.

I I.

Wunnamptamooonk nashpe neyaneyeye at-tumunumooonk & anwohsinooonaonk Christ, kah wussampweseonk, yeu webe sampweseae mpatamooeeganoooo, & wunnamptamooonk natta nonfiyeumoo, qut wechaiyittoomoo wa-ne ongatoganash wadchanittue monateaongash kah matta nuppoee wunnamptamooonganin-oo, anakaufu nashpe womonittuonk.

I I I.

Christ nashpe wunnoswehtamooonk kah wun-nuppooonk pakodche oadtehteap unnontuh-uawhuttuonk wame sampwesecheeg, kah nash-pe wussephausuonk nehenwonche Nagum ut osqheonk Uppummerunkapuaneganit salama-hwhaup neh nompe onkapunaougash nish at-tumun

nalty due unto them, make a proper, real, and full satisfaction to Gods Justice in their behalf: Yet inasmuch as he was given by the Father for them, and his Obedience and Satisfaction accepted in their stead, and both freely, not for any thing in them, their Justification is only of free grace; that both the exact justice and rich grace of God might be glorified in the justification of Sinners.

IV.

God did from all eternity decree to justify all the Elect, and Christ did in the fulness of time dye for their sins, and rise again for their justification: Nevertheless, they are not justified personally, until the holy Spirit doth in due time actually apply Christ unto them.

V.

God doth continue to forgive the sins of those that are justified; and although they can never fall from the state of justification, yet they may by their sins fall under Gods fatherly displeasure: and in that condition they have not
all

umunumohetteupash, kah neh nompe aiyimup
nufquantamooe wunnamuhkutee kah pakod-
he taphettuonk Manittooe sampweusseonganit
Qut onch newutche enninnumauop nashpe
Wutooshimau wutche nag, kah wunnoswehtam-
oonk kah wuttaphuaonk attumunumunash neh
nompe, kah naneefwe nanowe, matta wutch
ishnoh teag ut nahog, wussampwe, ogquanittu-
onganoo webe wutch nanowe monaneteaonk,
vonk naneefwe piuhfuke sampwe usseonk, kah
venauwetue monaneteaonk God woh sohsum-
vahtinnash ut wussampweseonganit matchese-
enuog.

IV.

God wutche miche me kesantamup sampwe-
heheonate Pepenauitcheg, kah Christ ut num-
vohtae ahquompi nuppoop wutche ummatche-
seonganoooash, kah wonk omokeep wutch wuf
sampweseonganoo, Qut onch mat howanooooe
sampweneheoog no pajeh wunnetupanatamwe
Nashauanit ut wunne ahquompi usseae Christ
inninnumauau.

V.

God nagwutteanum ahquoantamauonate um-
matcheseonganash wame pepenauitcheg, kah
ohkonogque matta woh penushaog wutche
sampweseae wuttinniyuonk, qut onch woh
penushaog nashpe ummatcheseonganoooash ut
kenugke Manittooe wutooshimooe musquan-
tamooonk, kah yeut wuttinniyuonk God
matta

ally the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their Faith and repentance.

VI.

The Justification of believers under the old Testament, was in all these respects one and the same with the justification of Believers under the new Testament.

C H A P. XII.

Of Adoption.

ALL those that are justified, God vouchsafeth in and for his only Son Jesus Christ to make partakers of the grace of Adoption, by which they are taken into the number, and enjoy the Libertyes and Priviledges of the Children of God, have his Name put upon them, receive the Spirit of Adoption, have access to the throne of Grace with boldness, are enabled to cry Abba Father, are pitied, protected, provided for, and chastened by him as by a Father. yet never cast off, but sealed to the day of Redemption, and inherit the Promises as Heirs of everlasting salvation.

natta yoyatcheh wunnompenumauoh wequai-
eue wuttinufluonk, no pajeh hohpaheahettit
vuhhogkauh, & sampoahettit ummatcheseong-
nooash, kah peantamohettit wutch ahquoan-
amoadtuonk kah wuskeheahettit wunnamp-
amooongahoo kah aiuskeiantamooonganoo.

VI.

Sampwogquanittuonk wunnamptamwaenuog
t kenugke nukhone Testament pasukqurinuoo,
ah nienanyeuoo ut wame yeush natwontamoc-
ngash nashpe wussampweseonk wunnamptam-
waenuog ut kenugke wuske Testament.

C H A P. XII.

Papaume Wunnaumonakonittuonk.

Odu& wutche oowfluonk noowebe wun-
naumonuh JesusChrist enninumauau samp-
wesecheg Wunnaumonahkonittue monanetea-
nk,ne nashpe neemunoog ogkemaonganit, kah
htauog nanaweyeuongash & wunnegenuongash
minittoe wunneechanoh & oowefluonk poſum-
uoneau, & attumunumwog wunaumonakonit-
ue Nashauanit, & chipinoos mat wabesue *peyaog*
n ketassfootamooe monaneteae appuongnit, &
penumwaheoog nopofinat Abba Noolhin kit-
tamonteanumoog, wadchanoog, quoshaughtauo-
g, & salamatahwhoog nashpe nagum netatuppe
ashpe wutooshimau, qut onch matta pogkendoog
ut kuhkinneafukofuog en manowhuttue kesuk-
d, & ahtauog quoshodtuongash netatuppe ayn-
ottumauomukkeeg micheme wadchanittuonk.

C H A P. XIII.

Of Sanctification.

They that are effectually called and regenerated being united to Christ, having new heart, and a new spirit created in them through the virtue of Christs death and resurrection, are also further sanctified really & personally through the same virtue, by his Word and Spirit dwelling in them, the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened, and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

I. I.

This Sanctification is throughout in the whole man, yet imperfect in this life, there abide still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh-lusting against the spirit, and the spirit against the flesh.

C A P. XIII.

Papaume, Wunnetupanatamooonk.

NAg menuhke wehkomoog kah nompe
neetuog nashpe ummoofogqueonganoo
Christut ahtauog wuske metah, & wuske nash-
uanit kezteauonah; nashpe menuhkefuonk
wunnuppooonganit kah omohkeonganit Christ
onkoue, wunnaniuhkuttee, kah howanooooe
wunnetupanatamheoog; kah nashpe rie nane
ummenuhkefuonk nashpe Wuttinnoowaonk &
Nashauanit Christ ne appehtunkhetticheh, son-
imooonk mamusse matcheseae wuhhogkuh
aguataaun, kah chadchaubeyeue matchekod-
antamooongash yeu matcheseae wuhhogkuh,
nue kah anue noochumiwehteauunash & nch-
auunash, kah anue moocheke quaquakqheoog,
kah menuhkheoog ut wame wadchanittue mo-
aneteaongash ussenate wame wunnamuhkut-
tee wunnetupanatamwe usseongash nish netoh-
t matta howan woh nauoh Lordoh.

II.

Yeu wunnetupanatamooonk appehtunk ma-
musse wosketompaut, qut yeut pomantamoo-
onganit matta panupheau ash nagwutteehtaash
awhutche aninnoowe askqhungish ut nishnoh
hippe, kah yeu wutch oomoooo nagwutteae
ah mat wunnohteae konkitteaattuongané mat-
ompog, weyaus kodnushau nashauanitto, kah
ashauanit kodnushau weyaufoh.

III.

In which war, although the remaining corruption for a time may much prevail yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome, and so the Saints grow in grace, perfecting holiness in the fear of God.

C H A P. XIV.

Of saving Faith.

THE grace of Faith, whereby the Elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the Ministry of the Word; by which also, and by the administration of the Seals, Prayer, and other means, it is increased and strengthened.

II.

By this Faith a Christian believeth to be true whatsoever is revealed in the word, for the Authority of God himself speaking therein, and acteth differently upon that which each particular

III.

Yeuut mattompog tohkonogque nagwutteoh-
 eae aninnoowonk wutch ahquompi woh moo-
 heke sohkauau, qut onch nashpe nagwutteae
 ninnummoaduonganit wunnetupanataw-
 uae menuhkesuonk Wunnashauanit Christ,
 eetue chippe pish maumachish sohkauau, kah
 eu wutch pish ennih wunnetupanatogeg pish
 eetuoog ut monaneteaonk, pannuppehettinate
 vunnetupanatamooonk ut wabesuongane qush-
 onganit God.

CHAP. XIV.

Papaume wadchanittue Wunnamptamooonk.

WUnnamptamoe Monaneteaonk ne nash-
 pe Pepenauitcheg tapenumwaheoog
 vunnamptamunate en wadchanonate ukketea-
 ogkounoo ne wutanakaufuonk Wunnashaua-
 nittoomoh Christ, kah nonnagwutteae anakau-
 eumoo nashpe kuhkootomwehteae Wuttinnoo-
 waonk; ne wonk nashpe, kah nashpe aninnum-
 oaduonk Menuhketeaufue kuhkinneasuongash,
 Peantamooonk, kah onkatoganash aninnumo-
 aduongash moocheketeauun & menuhketeauun.

II.

Yeu nashpe Wunnamptamooonk Christianu-
 enin wunnamptam nishnoh teagq ne woshwun-
 numuk ut wuttinnooowaonganit, ne wunnamuh-
 kutteyeuuk, webe wutche ummenuhkesuonk
 God nehenwonche yeuut keketoohkont, kah
 pepenooe nseen neaunak nishnoh wusslukwhon-

cular passage thereof containeth, yielding obedience to the commands, trembling at the threatnings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving Faith, are accepting, receiving, and resting upon Christ alone, for justification, sanctification, and eternal life, by virtue of the covenant of Grace.

III.

This Faith, although it be different in degrees, and may be weak or strong, yet it is in the least degree of it different in the kind or nature of it (as is all other saving grace) from the faith and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the Author and Finisher of our Faith.

ne chadchaubeyeuuk ut wussukwhonganit,
 ooswehtauont annooteamooongash nunnuk-
 ont quogquohtoaongash, kah attumunont Ma-
 ttos quoshodtuongash wutch yeu pomantam-
 oonk, & wutch pomantamooonk ne paomoo-
 k. Qut negonneyeue usseongash wadchanittue
 Wunnamptamooonk nish attumunumunate, nee-
 unumunate, & anwohsinnowontamunate we-
 e Christ, wutch sampwogquanittuonk, wun-
 eetupanatamooonk, kah micheme pomantam-
 oonk nashpe ummehuhkesuonk monaneteae
 Wunnoowaonk.

III.

Yeu Wunnamptamooonk tohkonogque pe-
 enooweyeuoo ut chippaiyeut, kah woh noo-
 humwi, kah menuhki, qut onch ut wuttinuffin,
 ah wuttinnepomantamooonganit pepenoowe-
 euoo (neyane wame onkatoganash wadcha-
 ittue monaneteaogash) wutche wunnamptam-
 oonk, kah nanwe monaneteaonk ahquompi-
 yeue wunnamptamwaenuog; kah yowutche
 okonogque woh moochekit nompe aiyenuh-
 eaumoo, kah noochumweteaumoo, qut onch
 naumachilh pish sohkuhseumoo, kah ut monae
 uhpekin en attumunumunate pahkontamwe
 unnoosuonk nashpe Christ, noh waj kutchissik,
 kah noh adt pakodche kezteaufik noonamp-
 tamooonganun.

C H A P. XV.

Of Repentance unto Life and Salvation.

SUCH of the Elect as are converted at ripen years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them Repentance unto Life.

I I.

Whereas there is none that doth good, and sinneth not, and the best of men may through the power and deceitfulness of their corruptions dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath in the Covenant of Grace mercifully provided that Believers so sinning and falling, be renewed through repentance unto Salvation.

I I I.

This saving Repentance is an Evangelical Grace, whereby a person being by the holy Ghost made sensible of the manifold evils of his sin, doth by Faith in Christ humble himself for

C H A P. XV.

Papaume Aiuskoiantamooonk en Pomantamooonganit kab Wadchanittuonganit.

PEpenautcheeg nag mat quinnuppenomuk-
kuppeaneeg ut ummukkiefunaout, qut tan-
uppomantamopaneeg ut wuttinne pomantam-
oongane wuttinniyuonganit, kah yeuut wut-
nninneumuhkuffuog moocheke matchekodtan-
moongash kah wekontamooongash, God ut
mmenuhkesue wehkomuaonk wuttinnummau-
h aiuskoiantamooonk en pomantamooonganit.

I I.

Tokonogque matta howan wunneseit, kah
matta matcheseit, kah anue wanekitcheg nashpe
lookekedteamooe menuhkesuonk wutanninoo
nganooout nish apehtunkquog, kah qutchuae
menuhkesuonk woh penushaog en mishe mat-
neseongash, kah musquantamhuaongash, qut
nch God ut Monaneteae Wunnoowaonk kit-
tamonteanitteae quagwashwehtam, ne Wun-
amptogee matchesehettit, kah penushahettit,
oh wuskeheog nashpe aiuskoiantamooonk en
Wadchanittinnate.

I I I.

Yeu wadchanittue Aiuskoiantamooonk wun-
aunchemokae Monaneteaonganeuoo, ne nash-
wosketomp waamattamwaheau nashpe wun-
etupanatamwe Nashhuanit papaume ummishe
h woskehuwae matcheseonk, kah holpaheau
uhhogkuh nashpe Wunnamptamooonk ut
Christ

for it with godly sorrow, detestation of it, and self-aborrancy, praying for pardon & strength of Grace, with a purpose and endeavour by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

IV.

As Repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof; so it is every mans duty to repent of his particular known sins particularly.

V.

Such is the provision which God hath made through Christ in the Covenant of Grace, for the preservation of Believers unto salvation, that although there is no sin so small, but it deserves damnation; yet there is no sin so great, that it shall bring damnation on them who truly repent; which makes the constant preaching of Repentance necessary.

hriftut, nashpe Manittooe neuwantamooonk, &
 keneamooonk, kah nehchanumau wuhhogkuh,
 utche peantamauont ahquo antamoadtuonk &
 onaneteae menuhkefuonk, kah kodtantam kah
 enehiteanittam nashpe. Nashauanittue anin-
 numoadtuonk pomushonate ut anaquabit God
 a wame wekontamunate ut wame teanteag-
 affinish.

IV.

Neyane Aiuskoiantamooonk woh nagwut-
 ayeuoo nashpe mamusse nuppomantamoo-
 nganunnonut waj ennomai wuhhogkat nup-
 pooonk, kah qutchuaongash yeu wuhhogkat
 uppooonk, neyane nolwehtamooonganeuoo
 ishnoh wosketomp nanasiyeue aiuskoiantam-
 unate wunnanasiyeue wahteaue matchese-
 ngash.

V.

Neonagk aninnumoadtuonk ne God quag-
 ashwehtam nashpe Christ ut monaneteae wun-
 pooaonk, wutche pohquohwhunonate Wun-
 namptoggeeg en wadchanittuonk, ne tokonog-
 ue mat matcheseonk peasininnoo, qut tum-
 ouwomoo awakompanaonk, qut onch matta
 matcheseonk anue missi paudtauunrate awa-
 ompanaonk nag wunnamuhkuttee aiuskoian-
 amohettit, kah yeu wutch ayimmooooash nag-
 yutteae kuhkootomoadtin aiuskoiantamooonk
 e anue quenauhuagk.

C H A P. XVI.

Of Good Works.

GOOD works are only such as God hath commanded in his holy word, and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretence of good intentions.

I I.

These good works done in obedience to God's commandments, are the fruits and evidences of a true and lively Faith, and by them Believers manifest their thankfulness, strengthen their assurance, edifie their Brethren, adorn the profession of the Gospel, stop the mouthes of the adversaries, and glorifie God, whose workmanship they are, created in Christ Jesus thereunto that having their fruit unto holiness, they may have the end eternal life.

I I I.

Their ability to doe good works is not at all of themselves, but wholly from the Spirit of Christ: And that they may be enabled thereunto

C H A P. XVI.

Papaume Wunнанakansuogash.

WUnnanakausuogash webe yeush nish
God annooteamutchish ut wunneetupa-
tamwe wuttinnoowaonganit, kah matta yeush
sh namehteamukish asuh mishkomukish nash-
e wosketompaog nashpe pogkinnumoe kishlo-
tteae kodtantamooonk, asuh nashpe nishnoh
tohtoonk wunne kodtantamooongash.

I I.

Yeush wunнанakausuogash usseenash nos-
ehtamunate Manittooe annooteamooongash
sh meechummuogash, kah kuhkinneasuong-
h wunnamuhkuttee kah pomantamooe wun-
mptamooonk, kah yeush nashpe wunnamp-
ggeeg woshwunnumauoog wuttabuttantam-
onganoo, menuhkheoog uppahkontamwe an-
osuonganoo, wekkekonittuog oowemattittu-
ganoo, sohsumwaheoog oonaunchemookae
mpooaonk, kah kuphamauaog wuttoonooash
weukonukqhetticheh, kah sohsumoounnaog
od, noh ukkezteauoh nashpe Christ en wun-
kausuogash, onk ahtauhettit wunneetupana-
mwe meechumuogash woh ahtauog woh-
kquoshik micheme pomantamooonk.

I I I.

Wunnamptoggeeg tapenumwaheoog ussenat
nnanakausuogash, matta toh hen wutch ne-
nwonche nagumau, qut mamusseyeue wutch
unnashauanittoomoh Christ. Kah onk woh
tapenum

unto, besides the graces they have already received, there is required an actual influence of the same holy Spirit to work in them to will and to doe, of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.

IV.

They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to doe more then God requires, as that they fall short of much, which in duty they are bound to doe.

V.

We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them, and the glory to come; and the infinite distance that is between us, and God, whom by them we can neither profit, nor

satisfie

apenumwaheoog wunneusseenate chonchippe
nonaneteaongash nish mahche attumunumhet-
upash usseae menuhkesuonk wutch yeu nane
Nashauanit quenauhuagk anakaufuwehtanotate
vehkontamunate kah usseenate, neaunak wun-
e Manitoe tapeneamooonk. Qut onch yeu
wutch matta woh nanompanusseog onatuh mat-
a anonoog ussenat nishnoh wunnoswehtamoo-
onk, qut webe nashpe wogkauanittamooonk
Manittoe Mashauanit, qut woh menehteanit-
amwog wogkauanittamunat Manittooe mona-
eteaonk ne appetunkqhettit.

IV.

Nag ahtauhettit nashpe wunnoswehtamoo-
onganoo anue mohsakish noswehtamoe chippai-
euash nish nishnoh missinnin woh ahtou yeaut
pomantamooonganit, noonenumwog moocheke
ssenate onk ne God anooteamit, nux nooto-
umwog ussenate yeush wunnoswehtamooong-
h nish God anoononcheh.

V.

Nunnoonenenumun nashpe noonanakau-
nganunonash tumhouonate ahquoantamoadtu-
nk matcheseonk kah micheme pomantamoe
nk wutch wunnutcheganit God, newaj ne
mohsag chippinumooonk ut nashaue nutanakau-
nganunonash, & sohlumooonk ne paomooouk;
ah mat wohkukquoshik naosukkoadtuonk ne
ashaue nenawun, kah God noh nunnoone-
umumun wutchaiyeuwononate nashpe noon-
anakau

satisfie for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants: And because as they are good, they proceed from his Spirit, and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods judgment.

VI.

Yet notwithstanding, the persons of Believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblameable and unproveable in Gods sight, but that he looking upon them in his Son is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

VII.

Works done by unregenerate men although for the matter of them they may be things which God commands, and of good use both
to

akaufluonganunnonash, aluh taphumunate
 utch nukkone matcheseae nutinontaquawhut-
 aonganunonash, qut usseog wame woh ne ase-
 g nutusseemun webe nunnoswehtamooonga-
 un mat toh unnompamukquffue wuttinnin-
 eumeneunk. Kah newaj nutanakaufluonganun-
 onash webe wunnegenash, newaj oomooooash
 utch Wunnashauanitoomoh God, kah neane
 ashpe nenauun usseenash nishketeauunash, kah
 enukkinumunash nashpe monatash noochum-
 esuonash, kah mat panuphettuongash, noo-
 enumooooash neepauunate anaquohtag wuf-
 mpweseonk Manittooe wuffittumooongash.

VI.

Qut Wunamptogeeg tapeneunkquffuog nash-
 e Christ, kah oonanakaufluonganooooash wut-
 peneamunash, kah tokonogque yeuut pomian-
 mooonganit matta wutchimmomukkeeg, qut
 mpweseae auskomoog nashpe God, qut onch
 peneam moninneauonate ut Wunnaumonuh,
 hattumunnonate kah onkquatauonate ne pah-
 eyeuuk, tohkonogque monatash noochumwe-
 onash, kah mat panuphettuongash weechau-
 utteumooash.

VII.

Wutanakaufluongash mat quinnuppekompau-
 cheg tohkonogque wutche wutteagwenoooo-
 uk woh anoonomukish nashpe God, kah woh
 onompatamunash kah onkatoggeeg: qut
 ach newaj mat oomoomunooash wutche me-

to themselves and to others : yet because they proceed not from an heart purified by Faith, nor are done in a right manner, according to the Word, nor to a right end, the glory of God; they are therefore sinful, and cannot please God, nor make a man meet to receive grace from God, and yet their neglect of them is more sinful and displeasing to God.

CH A P. XVII.

Of the Perseverance of the Saints.

THEY whom God hath accepted in his beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.

II.

This Perseverance of the Saints depends not upon their own free will, but upon the immutability of the Decree of Election, from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ, & union with him, the Oath of God,

the

Wunnamptamoe Sampooaonk.

8;

huhut ne pahketeauun nashpe wuttinnoowa-
k, kah matta usseeunash ut sampwe enniyeu-
k neaunak Wuttinnoowaonk, asuh en samp-
natwontamooonganit, ne wussohsumooonk
od, yowutche matchittash, kah matta tape-
unkquodtinnooash God, kah matta wuttape-
mwahikkooonash wosketompaog attumun-
nate Monaneteaonk wutch Godut; qut
ash anakaufuongash matta usseenate, yeu anue
tchit, kah matta oosikkitteahikkooon God.

C H A P. XVII.

*Papaume nagwutteae yeuooonk Wun-
netupanata mweyeutcheeg.*

Yeuuh God attumunoncheh ut womoneg-
ane Wunnaumonuh, & menuhkesue weh-
noncheh kah wunneetupanata mwaheoncheh
hpe Wunnashauanittoomoh, matta woh ma-
sseyeue asuh wohkukquoshinnooe penushaog
tche monaneteae wuttinniyeuonk, qut wun-
nuhkuttee pish nagwutteae yeuooog kah mi-
eme wadchanooog.

I I.

Yeu nagwutteae yeuooonk Wunneetupana-
mweyeutcheeg matta oomooounoo wutche ne-
wvonche nanowe wuttenantamooonganit;
wutch matta uhhosae yeuooonk pepenamooe
fantamooonk, wutche nanoue & mat ohosue
monittuonk God Wuttooshimau wutche um-
nuhkesuonk wuttumhowaonk kah peantam-
nshehteaonk Christ, kah mosogqheaoonk
nashpe

the abiding of his Spirit, and the seed of God within them, and the nature of the covenant of Grace, from all which ariseth also the certainty and infallibility thereof.

III.

And though they may through the temptation of Satan, and of the world, the prevalence of Corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins, and for a time continue therein whereby they incur Gods displeasure, and grieve his holy Spirit, come to have the graces and comforts impaired, have their hearts hardened, and their Consciences wounded, hurt and scandalize others, & bring temporal judgments upon themselves; yet they are and shall be kept by the power of God through Faith unto salvation.

CHAP.

nashpe nagum Wuthekewaonk God, kah ap-
pehtunkooonk Wunnashauanittoomoh, Mani-
toe ooskanneem ut nahoh, kah wuttinne po-
nantamooonganit Monaneteae wunnoowaonk,
nish wutch wame oomooonk wunnamuhkutte-
euk, kah mat wunnompooonkonittuonk yeu
monaneteae nagwutteae yeuooonk wunneetu-
anatanweyeuitheg.

I I I.

Kah tohkonogque woh momanch penushaog
n mogke matcheseongash nashpe Mattanittue
ah muttaohke qutchuaongash, kah anninnoe
mmenuhkesuonk ne appehtunkhettit, kah
ewaj matta auwahteag oowadchanuae anin-
umoadtuongash, kah yeush ut matcheseongash
wutch nawhutche ahquompi woh appuog, nish
nashpe nookinnumauaog wuhogkauh musquan-
amooonk God, kah noowanittamwaheaog oo-
heetupanatanwe Wunnashauanittoomoh, kah
ewehteauog monanumaonganooash kah tap-
eaonganooash, kah menuhketeahhaheoog &
nookumwetahwhoog oosittumwuttahhaonga-
nooash aluh ummequontamwutteahaonganoo-
ash, kah woskeheoog, kah wuttamanatanwa-
heoog onkatoggeeg, kah nookinnumauaog
wuhogkauh muttaohke oosittumooongash, qut
onch wadchanoog, kah pish wadchanoog nash-
pe ummenuhkesuonk God, nashpe wunnamp-
amoconk en wadchanittuonganit.

C H A P. XVIII.

Of the Assurance of Grace and Salvation.

ALthough temporary believers, and other unregenerate men may vainly deceive themselves with false hopes & carnal presumptions of being in the favour of God, and state of salvation, which hope of theirs shall perish: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him may in this life be certainly assured that they are in the state of grace, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed.

I L.

This certainty is not a bare conjectural and probable perswasion, grounded upon a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of Christ, revealed in the Gospel, and also upon the inward evidence of those graces unto which promises

C H A P. XVIII.

Papaume Pahkontamoe anoosuonk Mon-
netaank kab Wadchanittuonk.

TOhkonogque ahquompiyeue wunnamp-
toggeeg, kah onkatoggeeg mat nompe nee-
itcheh woh tahnooche afookekommaog wuh-
ogkauh nashpe pannoowae annoosuongash, &
eyausue natwontamooongash papaume wut-
tahtauonganoo Manitooe oowomoausuonk, kah
wadchanittue wuttinniyeuonk, ne wutanoosu-
onk pish paguadtauun; qut onch nag wunna-
muhkutteyeue wunnamp-~~am~~ptamohettit ut Lord Je-
sus, kah pahketeahae womonahettit, kah kod-
omushahettit ut wame wunnegen ummeh-
uontamwutteahaonganit ut anaquabit, woh
euut pomantamooonganit attumunoog pah-
ontamwe annoosuonk papaume wuttahtauong-
noo monaneteae wuttinniyeuonk, kah woh
niskouanatanawog ut anoosuonganit wuffoh-
mooonk God, kah ne anoosuonk mat wut-
kodchuwahikkoonneau.

I I.

Yeu wannamuhkutteyeuuk matta tahnooche
ah paguadcheyeye nupweshassooaonganinnoo
iyimuk nashpe afookekodteamooe anoosuonk,
ut mat afookekodteamooe pahkontamwe wun-
amp-~~am~~ptamooe annoosuonganuoo, ne oomoooo
wutche oofsheonk kah sampweseonk Christ,
voshwunnumuk ut oonaunchemookae wuttin-
oowaonk, kah wutche ennometahae wauwa-
kon

promises are made, and on the immediate witness of the Spirit, testifying our Adoption, and as a fruit thereof, leaving the heart more humble and holy.

III.

This infallible assurance doth not so belong to the essence of Faith, but that a true believer may wait long and conflict with many difficulties before he be partaker of it; yet being enabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means attain thereunto: And therefore it is the duty of every one to give all diligence to make his calling and election sure that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance; so far is it from inclining men to looseness

IV. True

onk yeush monariteaongash nish en Manittoe
quoshodtuongash kezteaumukish, kah wutche
pahke wauwaonk Wunnashauanittoomoh God,
ne pohquttuk Noonaumonakonitteaonganun, ut-
tiyeu nashpe metah anue moocheke hohpateau-
un, kah wunneetupanatanamwahteauun.

III.

Yeu matta asookekodteamooe pahkontamwe
annoofuonk matta ratuppeyeue wutchiinnoo en
wutteagqunnoooooonganit Wunnamptamooonk,
qut wunnamuhkuttee wunnamptamwaen woh
sepe pahzufu, kah woh nogkushkom mishe unk-
queneunkquokish asquim yeu attumunumook,
qut onch tapenumwaheont nashpe Nashauanit
wahteauunate teanteaguaffinish nanowe ennin-
numauomukish wutch Godut, yeu pahkontam-
we annoofuonk woh attumunumun nashpe samp-
wi auwahteaonk nanwe aninnumoadtuongash,
ne tohut Manittoe oowoshwunnumooongash,
kah yowutche noswehtamooonganuo nishnoh
missinnin menuhke ussenate oowehkomoowa-
onk, kah uppepenamooonk, onk ne nashpe wut-
tah woh misheteauun ut wunnohteaonk, kah
miskouanatanamooonk wunneetupanatanamwe Na-
shauanit, ut womonittuonk kah tabuttantam-
ooonk en Godut, kah ut menuhkesuonk kah
taphettuonk, ut oonanchernookae noswehtam-
ooongash nish nanahsiyeue meechumuonganu-
oash pahkontamwe annoofuonk, ne matta un-
nanumoooun tahnooche pomantamunate.

IV Pah

IV.

True Believers may have the assurance of their salvation divers wayes shaken, diminished and intermitted, as by negligence in preserving of it, by falling into some special sin, which woundeth the Conscience, and grieveth the Spirit, by some sudden or vehement temptation, by Gods withdrawing the light of his countenance, suffering even such as fear him to walk in darkness, and to have no light ; yet are they neither utterly destitute of that seed of God, and life of Faith, that love of Christ and the Brethren, that sincerity of heart and conscience of duty, out of which by the operation of the Spirit, this assurance may in due time be revived, and by the which in the mean time they are supported from utter despair.

28. 181 (2). C H A P. XIX.

25. Of the Law of God.

GOD gave to *Adam* a Law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of Knowledge

IV.

Pahkontamwe annoofuonk ne wunnamuh-
 kuttee wunnamptogeeek ahtanog papaume oo-
 wadchanaonganoo woh moocheke chippee
 nunnukshadtauun, pewehteaun, & papamshad-
 tauun, neane nashpe mat nanawontamwe nana-
 wehtinnate, asuh nashpe uppenushaonganoo ut
 nawhutche nanafiyee matcheleonk, ne noo-
 chumwehtahamoooo mehquontamwutteaha-
 onk, kah neuantamwaheau Wunnashauanitto-
 noh God, asuh nashpe nawhutche tiadche, kah
 hchue Qutchuwaonk asuh nashpe amauunum-
 oonk wequaiyee Lordeue wuttinuffuonk, ne
 nashpe quashoncheeg God pomshaog pohke-
 nahtu, kah matta wequaiyeumooog, qut matta
 wameyee quenanhikkoog Manittooe ooskan-
 neem, Wunnamptamoe pomantamoonk, ne
 womoaufuonk Christ, kah weemattineunk, ne
 pahketeahaonk, & mehquontamwutteahae nos-
 wehtamooonk, yeush wutch nashpe Nashaua-
 nittue wutanakaufuonk yeu pahkontamwe an-
 noofuonk woh wonk pomantamwahteaun;
 kah uttiyeush nashpe ahquompiyee wadchano-
 og wutch mat-annoofeinnate.

C H A P. XIX.

Papaume Manittooe Naumatuonk.

GOD enninumauop Adam nanowe nos-
 wehtamooe Naumatuonk ne wustukwho-
 ut wuttahut, kah nanaffiyee annooteamoo-
 onk mat meechuinnate mehtukque meechum-
 muonk

Knowledge of good and evil, as a Covenant of Works, by which he bound him and all his posterity to personal, entire, exact and perpetual obedience, promised life upon the fulfilling, and threatned death upon the breach of it, and inclined him with power and ability to keep it.

I. I.

This Law so written in the heart, continued to be a perfect Rule of righteousness after the fall of man, & was delivered by God on mount Sinai in ten Commandments, and written in two Tables; the four first Commandments containing our duty towards God, and the other six our duty to man.

III.

Beside this Law commonly called Moral God was pleased to give to the people of Israel as a Church under age, Ceremonial Laws, containing several Typical Ordinances, partly of Worship, prefiguring Christ, his Graces, Actions, and Sufferings.

muonkwahteanmuk wanegik kah machuk, ne-
ane anakaufuongane Wunnoowaonk, yeu nashpe
annooteamoo God kishpissue *Adam* kah wame
wuttinneetuonk howanooooe, mamusseyeue,
piuhfuke, kah nagwutteae noswehtamunate, kah
quoshomop pomantamooonk noswehtamohettit
kah ukquogquohtomuh nuppoonk pohqu-
numhettit yeu naumatuonk, kah tapenumwa-
heau yeu ussenate.

I I.

Yeu Naumatuonk neaneyeue wussukwhofu
ut wosketompae wuttahut nagwutteohteau ma-
che wosketompae penushaonk piuhfuke kah
lampweseae kuhkuhtieeg, kah ompetak nashpe
God magun ut Sinaie wadchuut, ut piogquttash
annooteamooongash, kah wussukwhofu ut nee-
sinash Tablefash; negonne yauunash Annootea-
moongash kukkuhkootomunkqunanonash nun-
noswehtamooonganun en nogque Godut, kah
onkatogge nequtta tahshinash nunnoswehtam-
oonganun en nogque wosketompaut.

I I I.

God matta webe enninnumauop yeu Nau-
matuonk ne hettamuk mat osoowunnamooe a-
fuh Moral Naumatuonk, que onch tapeneam
enninnumationate Israelle missinninauog neane
ootowekooe moeuwehkomunk Ceremonialle
fuh osoowunnamooe Naumatuongash, nish
voshwunnumunkqueagish monatafash kuhkinnea-
ue, kah wowossuamooe Kuhkoowaongash kuh-
kinnea

Sufferings and benefits, and partly holding forth divers Instructions of Moral Duties: All which Ceremonial Laws being appointed only to the time of Reformation, are by Jesus Christ the true Messiah and onely Law-giver, who was furnished with power from the Father for that end, abrogated and taken away.

IV.

To them also he gave sundry Judicial Laws, which expired together with the state of that People, not obliging any now by virtue of that Institution, their general equity only being still of moral use.

V.

The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof and that not only in regard of the matter contained in it, but also in respect of the Authority of God the Creator, who gave it:

neither

inneasuonganeuooash Christ, Ummonanetea-
ngash Wutusseongash, Wutramehpunaongash,
ah wunnegenuongash peaonukqueagish wutch
Christ, kah woshwunnumunkqueagish monatah
uhkootomuhteaongash papaume mat ofowun-
namoe asuh Moralle. noswehtamooongash;
Vame nish Ceremonialle asuh ofowunnamoe
Naumatuongash annooteamooongash webe no
ajeh wusketeaongane ahquompiyeuout poh-
unnumunash, & amaunumunash nashpe Christ
wunnamuhkuttee Messiah, kah webeyue Nau-
matuoganehteaenin, noh attumunuk menuh-
esuok wutch Wutooshimau yeu wutch nat-
vontamooonganit.

IV.

Yeu wonk enninnummauop monatah oosit-
amoe Naumatuongash, nish moae amaunum-
nash nashpe wuttinpiyeuonk yeug missinnin-
uog, kah mat annooteamoe kishpissinnooash
shnoh howan nashpe ukkuhquuttamoe me-
shkesuonk, qut webe wunnanwe sampweusse-
nganoo nagwutteateau wutch mat ofowun-
namoe asuh Moralle kuhkootomuhteaonk.

V.

Mat ofowunnumoe asuh Moralle Nauma-
onk nagwutteae annooteamoe kishpissu wa-
ne, matta wonkatogeg, qut nehenwonche samp-
vogquenumitcheg yeu noswehtamunae, kah
e matta webe wutche wutteagweyeucoonk na
htag, qut onch wutche Ummenuhkesuonk
God

neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

VI.

Although true Believers be not under the Law, as a Covenant of Works, to be thereby justified or condemned, yet it is of great use to them as well as to others, in that, as a Rule of life, informing them of the Will of God, and their duty, and directs and binds them to walk accordingly, discovering also the sinfull pollutions of their nature, hearts and lives, so as examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin, together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the Regenerate, to restrain their corruptions, in that it forbids sin, and the threatnings of it serves to shew what even their sins deserve, and what
affli-

God noh wame kezteunk, noh yeu ayik Nau-
matuonk, Kah Christ ut wunaunchemokae wut-
tinnoowaonk matta wutamaunnumooun, qut
moocheke menuhketeauun yeu annooteamooe
kishpissuonk.

VI.

Tohkonogque wunnamuhkuttee Wunnamp-
toggeeg mat agwoppehheoog Naumatuonk ne-
ane anakaufuogane Wunnoowaonk kah yeu
nashpe matta sampweneheoog asuh awakompa-
naheoog, qut onch moocheke oonenehikqun-
neau kah onkatoggeeg, nanahsiyeue, newaj ne-
ane pomantamooe kuhkuhheeg oowahteauwa-
hikqunneau papaume wuttenantamooonk God,
kah wunnoswehtamooonganoo kah ukkuhkoo-
tamunkqunneau, kah ukkishpinukqunneau pomu-
shonate neaunak wuttenantamooonk God, kah
owoshwunnumunkqunneau matcheseae nish-
keneunkquffuogash wuttinnepomantamooong-
anoout wuttahhoowour, kah wuttinniyeuong-
anoout, kah yeu nashpe ennih natootamaua-
hettit nehenwonche wuhhogkauh, woh attum-
unumwog nano moocheke wunnomwahettu-
onk papaume matcheseonk, wuttahohpooonk
wutch matcheseonk kah sekeneamuonk aiyeu-
kone matcheseonk kah anue pahke naumooonk
ukquenauhikooonganoo Christoh, kah wunne-
genuooonk Christue wunnoswehtamooonk kah
netatuppe oonenehikqunneau wuttattanumunate
wutanninnoonganooath, newaj yeu naumatu-

afflictions in this life they may expect for them
a'though freed from the curse thereof threat-
ned in the Law. The promises of it in like man-
ner shew them Gods approbation of obedience
and what blessings they may expect upon the
performance thereof, although not as due to
them by the Law, as a Covenant of Works ; for
asa mans doing good, and refraining from evil
because the Law encourageth to the one, and
deterreth from the other, is no evidence of his
being under the Law, and not under Grace.

VII.

Neither are the forementioned uses of the
Law contrary to the grace of the Gospel, but
do sweetly comply with it, the Spirit of Christ
subduing and enabling the will of man to doe
that

onk quehtehteaumoo matcheseonk, kah uk-
quogquohtoangash yeu naumatuonk nahteh-
teaumooash wuttumhouaangash ummatchese-
onganooash, kah chaque onkapunnaangash
woh natawompatawog yeu ut pomantamoo-
onganit wutche ummatcheseonganooash toh-
konogque chippinninnuwaheog wutche mat-
anittuonk ne quogquohtoadt Naumatuonk,
Naumatuogane quoshodtuongash netatuppe ra-
htehteaumooash manittooe wuttapeneamooonk
noswehtamooonk, kah chagwe wunnanittuon-
gash woh annoosuog ussehettit, tohkonogque
yeushi wunnanittuongash mat wutunnontuk-
quohamooounash wutche Naumatuonk neane
nakaufuongane Wunnoowaonk; Kah tohko-
nogque Naumatuonk menehteanittamwaheau
vosketompaog wunefenate, kah mishanehheau
uffenate matcheseonk, qut wosketomp wunne-
eit kah ahqueteau matchefenate, yeu matta
bohquuttummoomunoo wosketomp agwoppeh-
eau Naumatuonk, kah matta agwoppehteau
Monaneteaonk.

VII.

Negonne keketoontamugkish Naumatu-
ngane auwahteangash mat aiyeukontamoo-
sh wunnaunchemookae monaneteaonk, qut
yeu nashpe wekonne weetoowottoomooash,
Wunnashauanittoomoh Christ sohkauont, kah
apenumwaheont wosketompae wuttenantam-
oonk nanowe kah wekontame uffenate ne

that freely and chearfully, which the will of God revealed in the Law required to be done

CHAP. XX.

Of the Gospel, and of the extent of the Grace thereof.

THE Covenant of Works being broken by sin, and made unprofitable unto life, God was pleased to give unto the Elect the promise of Christ, the seed of the Woman, as the means of calling them, and begetting in them Faith & Repentance: In this promise, the Gospel, as to the substance of it, was revealed, and was therein effectual for the conversion and salvation of sinners.

I I.

This promise of Christ and salvation by him is revealed only, in and by the Word of God: neither doe the works of Creation or Providence, with the light of Nature, make discovery of Christ, or of Grace by him, so much as in a general or obscure way; much less that men de-
stitute of the revelation of him by the Promise

Wunnamptamoe Sampooaonk.

101

Wuttenantamooonk God woshwunnumuk ut
Naumatuonganit annooteamoo ussenate.

C H A P. XX.

*papaume Wunnaunchemookaonk, kah papaume mish-
ekishkoiyene wunnaunchemookae Monaneteaonk*

A Nakauvuongane Wunnoowaonk pohque-
numun nashpe matcheseonk, mo matta
wutchayeunganuunoo en pomantamunate;
Qut God tapeneam enninummaunate Pepe-
auitcheg quoshodtuonk papaume Christ Mit-
mwoffisse ooskanneem, wutche anninumoad-
nnate wehkomonaout, kah aiyimaunaout
wunnamptamooonk, & aiuscoiantamooook. Yeu-
quoshodtuonganit Wunnaunchemookaonk
wutche wutteagweyeuooonk woshwunnumauo-
aop, kah yeu nashpe tapenummoooe wutche
uinuppeonk, kah wadchanittuonk matchesea-
uog.

I I.

Yeu quoshodtuonk papaume Christ & wad-
chanittuonk nashpe nagum, webe woshwun-
numuk ut kah nashpe Wuttinnoowaonk God,
ezteau kah nanawontamooe anakauvuongash
nashpe wuttione pomantamooongane wequai,
matta woshwunnummoomunooash Christ, asuh
lananeteaonk nashpe nagum, matchaog, matta
e nanwe asuh pohkinnumooeenniyeuonganit,
ue ogguhse wosketompaog mat ahtauoogeeg
woshwunnumooonk papaume Christ, nashpe
wunnaunchemookae quoshodtuonk, tapenum-

H 2

waheoo

or Gospel, should be enabled thereby to attain saving Faith or Repentance.

III.

The revelation of the Gospel unto sinners made in divers times, and by sundry parts, with the addition of Promises and Precepts for the obedience required therein, as to the nation and persons to whom it is granted, is meerly of the soveraign will and good pleasure of God not being annexed by virtue of any promise to the due improvement of mens natural abilitie by virtue of common light received without it which none ever did make, or can so doe: And therefore in all Ages the Preaching of the Gospel hath been granted unto Persons and Nations as to the extent or straightning of it in great variety, according to the Counsel of the Will of God.

IV.

Although the Gospel be the only outwar

waheoog nashpe wuttinne pomantamooongane
wequai ahtauunate wadchanittue Wunnamp-
tamooonk kah aiuskoiantamooonk.

I I I.

Wunnaunchemokae woshwunnumauaonk
moochekit nompe kah moocheke chippee mat-
cheseaenuog woshwunnumuk, nashpe quoshod-
uogane kah Annooteamooe kootnehteaonk
wutche noswehtamooonk yeut annoonittim-
muk, natwontamog wutohtimoneash, kah mis-
sinrinnuog nah Wunnaunchemokaonk God
owoshwunnumauau, yeu webe wutch sonim-
poe wuttenantamooonk kah wunnegenue wut-
tapeneamooonk God, kah matta toh hea kish-
pissue quoshautooun wunnegenue auwahtea-
unrate wosketompae wuttinnepomantamooon-
gane tapenumooongash; nashpe menahkesuok
wuttinnepomantamooongane wequai ne tohhut
Wunnaunchemookaonk attumunumk; tohko-
nogque matta howan auwahteaup afuh ta-
penum wame auwahkonate nehenwonche wut-
tinnepomantamooongane tapenumooongash,
kah newaj Wunnaunchemookae kuhkootomo-
adtin ut wame ohontseongash enninumoadtin-
nape missinninnuog kah wutohtimoinneash ne
wehque Wunnaunchemookae misseken, afuh
nattauadt ut mishe eianeyeuuk neaunak kogkoh-
gutteamooonk Manittooe wuttenantamooonk;

IV.

Tohkonogque Wunnaunchemokaonk ne webe

ward means of revealing Christ & saving Grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses, may be born again, quickned or regenerated, there is moreover necessary an effectual, irresistible work of the holy Ghost upon the whole soul for the producing in them a new spiritual life, without which no other means are sufficient for their conversion unto God.

C H A P. XXI.

*Of Christian Liberty, and Liberty
of Conscience.*

THE Liberty which Christ hath purchased for Believers under the Gospel, consist, in their freedom from the guilt of sin the condemning wrath of God, the rigor and curse of the Law, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the fear and sting of death, the victory of the grave, and everlasting damnation, as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a child-like love and

oskecheyue anninumoadtuonganuooh wah-
 uwahteauwonate Christ, kah wadchanittue
 onaneteaongash, kah yeu wutch anue muttae
 penunimoomoo, qut onch ne wo:ketompaog
 ppkkeegut matchenehuwaonganit woh nom-
 neetuog, asuh pomantamwaheoog, quena-
 kquog menuhkesue, kah sohkaufue anakaufu-
 k wunneetupanatanawe Nashauanit ut ma-
 usse ukketeahogkou wutche kezheonaout
 uske nashauanittue pomantamooonk, netohut
 ame onkatogish anninumoadtuongash mat
 penunimoomunnoash, quinnuppenonaout en
 odut.

C H A P. XXI.

*papaume Christianus Chippinnuooonk, kah papaume
 Mehquontamwutteahae Chippinnuooonk.*

Wutchippinnuooonk ne Christ tapewhuk
 wutche Wunnamptamwaenuog wutcha-
 eumoo ut wutchippinnuonganoo kesukkoad-
 amwe matcheseonk, awakompanae musquan-
 amooonk God, menuhkesue, kah mattanittue
 Naumatuonk, kah ut pohquohwhunnaonganoo
 wutche yeu matcheseae muttaek; missinnoooo-
 onk en Mattinnittut, menuhkesuonk matchese-
 onk; wutche machuk onkapunnaongash, wut-
 che wabesuonk, kah wutchohkhuwaonknuppo-
 onk, wutche sohkaufuonk weenohke, kah mi-
 heme awakompanaonk, kah wonk ut wunna-
 owe peyaonaonganoo God kah wunnosweh-
 auaonganoo, matta wutch missinnooe wabesu-
 onk

and willing mind: All which were common also to Believers under the Law, for the substance of them, but under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the Ceremonial Law, the whole legal administration of the Covenant of Grace, to which the Jewish Church was subjected, and in greater boldness of access to the throne of Grace, and in fuller communications of the free Spirit of God, then Believers under the Law did ordinarily partake of.

II.

God alone is Lord of the Conscience, and hath left it free from the Doctrines and Commandments of men, which are in any thing contrary to his Word, or not contained in it; so that to believe such Doctrines or to obey such Commands out of Conscience is to betray true liberty.

nk, qut wutch mukkiefue womonaonk, kah
vekontamwe unnanetamooonk : Wame yeush
wutchiyeumooash wunnampmamwaenuog ut
agwe Naumatuonganit wutche wutteagwe eu-
poonganoo, Qut ut agwe Wuske Testament
Christiannue chippinnuooonk anue moocheke
nifehteauun, ut wutchippinninnuooonganoo
wutche Yoke Ceremoniale afuh oloowunnum-
ooe Naumatuonk, kah wutche mamuffe nauma-
tue chadchaubenumooe ufseonk Monaneteae
Wunnoowaonk, uttiyeu Jewle Moeuwehkom-
unk agwoppehheon, kah ut anue missi kah -mat
quffee peyaonaonk en Monaneteae appuonga-
nit, kah ut anue missiyeue ahtoongash nanowe
Wunnashauanittoomoh God, onk wunnamp-
mamwaenuog ut agwe Naumatuonk nonagwut-
teae ahtauopanneg.

I I.

God neh webe Lordoooo Mequontamwut-
teahaonk kah chippinnuwaheau mehquantam-
wutteahaonk wutch wosketompae kuhkootom-
wehteonk, kah annooteamooongash, uttiyeuash
aiyeunhkontamooooash Wuttinnoowaonk God
nifehnoh ut teague enniyeuonk, afuh mat ut
wuttinnoowaonk: Kah yeu wutch ennih wos-
ketompaog mehquontamwutteahae wunnamp-
tamohettit neonagish kuhkootomwehteongash,
afuh nifehtamohettit neonagish annootea-
mooongash, wunnassfootamwog wunnamuh-
kuttee mehquontamwutteahae chippinninnuoo-
onk

liberty of Conscience and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy Liberty of Conscience, and Reason also.

I I I.

They who upon pretence of Christian Liberty doe practice any sin, or cherish any lust, as they doe thereby pervert the main design of the Grace of the Gospel to their own destruction; so they wholly destroy the end of Christian Liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the dayes of our life.

C H A P. XXII.

Of Religious Worship, and of the Sabbath-day.

THE light of Nature sheweth that there is a God, who hath Lordship and Sovereignty over all, is just, good, and doth good unto all and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart

onk kah anooteamunate mat wahteaue wun-
amptamooonk kah mamusseyeue pogkinumooe
noswehtamooonk yeu pagwadtaununate matta
vebe mehquontamwutteahae chippinninnuoo-
onk, qut onch ennomaiyeuonk.

I II.

Nag woskeche nogquffitcheg Christiannue
chippinninnuooonk uffchettit nishnoh matche-
eonk, afuh wekontamohettit nishnoh matche-
odtantamoonk, nag kepuhteaog negonneyeue
chuwontamooonk Wuunaunchemokae Mona-
neteakonk en nehenwonche paguanuonganuout,
kah mamusseyeue paguanuog ennomai Christi-
annue chippinninnuooonk ne nuppohwhun-
nitteamun wutch wunnutcheganit nummatwo-
nunhonog mat woh wabelue noowowuffum-
nomun God ut wunneetupanatamooonk, kah
sompweseonk ut anaquabit wame nukkesukod-
umunnonash nesahke pomantamog.

C H A P. XXII.

*Papaume Manittoowompae Wowussummuakonk, kah
papaume Sabbath dayk.*

WUttinnepomantamooongane wequai
wahteauwahuwomoo na Godoooo, noh
Lordoooo, kah Sontimoooo, ut kenugke wame
kah noh sampwesu wunneetu kah wunnenehu-
vaenuoo wame, kah yowutche yeu wosketom-
pae wunnoswetamooonk, qufhonate, womono.
ate, waeenomonate, pearitamaunonate, pabahta-
umonate, & wowussumonate nashpe mamusse.
metahhug

heart and all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the holy Scripture.

II.

Religious Worship is to be given to God the Father, Son, and holy Ghost, and to him alone; not to Angels, Saints or any other Creatures; and since the Fall, not without a Mediator, nor in the Mediation of any other but of Christ alone.

III.

Prayer with thanksgiving, being one special part of Natural worship, is by God required of all men; but that it may be accepted, it is to be made

metahhut, kah mamusse keteahogkounit, kah
 nashpe wame menuhkesuonganit. Qut wekon-
 amwe enniyeuonk wowussumonate God ne
 annooteamit nashpe nehenwohche nagum, kah
 atuppeyeue kuhquttuk nashpe wunnehenwon-
 che wahteauwahuwaonk wuttenantamoconk,
 onk wosketompaog matta woh wowussumao-
 og neaunak nehenwonche wuttenantamooong-
 noo, afuh wutassootue mequontamooonganoo,
 fuh mattannittue qutchuwaongash, ut agwe
 nishnoh nogquffue ogqueneunkquffuonash,
 fuh nishnoh wonkatuk enniyeuonk matta an-
 noonitteumuk ut wunnetupanatanawe wussuk-
 uhonganit.

I I.

Woh Manittoowompae noowowussumomun
 God, Wutooshiman, Wunnaumoniin, kah wun-
 neetupanatanawe Nashhauanit, kah webe nagum,
 matta Angelsog, wunneetupanatogee, afuh
 nishnoh onkatoggeeg oowaasineeg, kah mahche
 wosketompae penushaonk matta woh noowus-
 sumomun God netohhut Wunnohteahawaenin,
 kah matta ut Wunnohteahettuonk nishnoh
 onkatogk, qut Christ webe.

I I I.

Peantamooonk nashpe tabuttantamooonk, ne
 afuk nanahsyeye chippe wutrinnepomantam-
 oongane wowussumuaonk, kah nashpe God
 annooteamit wutche wame missinninnuog, qut
 onch woh tapeneamimuk, woh peantamwo
 ut

made in the name of the Son, by the help of his Spirit, according to his Will, with understanding, reverence, humility, fervency, faith, love, and perseverance: and when with others, in a known tongue.

IV.

Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter, but not for the dead, nor for those whom it may be known that they have sinned the sin unto death.

V.

The reading of the Scriptures, Preaching and hearing of the word of God, singing of Psalms, as also the administration of Baptism and the Lords Supper, are all parts of religious worship of God, to be performed in obedience unto God with understanding, faith, reverence and godly fear. Solemn Humiliations with Fastings, and Thanksgiving upon special occasions, are in their severa

ut oowesuonganit Wunnaumoniin, nashpe an-
inummoaduonk wunneetupanatamwe Nash-
uanit, neaunak wuttenantamooonk God, nash-
e wohwohtamooonk, qushaonk, hohpooonk,
ilfopetteahaonk, wunnamptamooonk, womo-
ittuonk, kah nagwutteahteaonk, kah pe-
ntamohettit weeche onkatoggeeg ut wahteaue
nnontowaonganit.

IV.

Peantamooonk woh aiyimur wutch wame
yunneegenue naumatue teanteaguassinish, kah
wutche wame eiyane missinninnuog pomantog-
geeg, asuh woh ompetak pomantoggeeg, qut
natta wutch napukkeeg asuh yeug uttiyeug pa-
aume woh noowaheomun matchesepanneg en
uppooonganit,

V.

Ogketamooonk wunnetupanatamwe wussuk-
yhonganit, Kuhkootomoadtuonk kah wuttin-
ooowaonk God, kotohomaonk Psalmfash, kah
yonk manittoowompae usseonk Kitchissumoo-
onk, kah Lordoe Mishadtuppooonk, wame
eush chippiyeuash manittoowompae wowuf-
ummaonk God, kah woh usseenash en nosweh-
uonak God, nashpe wohwohtamooonk, wun-
amptamooonk, wabesuonk, kah manittooe
ushaonk. Qushae Hohpooongash nashpe Mat-
neetsuonqash, kah Tabuttantamooonk ut na-
ahsiyeue ahquompiyeuash, woh moochekie
nompes

several times and seasons to be used in an holy and religious manner.

VI.

Neither Prayer, nor any other part of religious Worship, is now under the Gospel either tyed unto, or made more acceptable by any place in which it is performed, or toward which it is directed: but God is to be worshipped every where in spirit and in truth, as in private families daily, and in secret each one by himself, so more solemnly in the publick Assemblies, which are not carelessly nor wilfully to be neglected, or forsaken, when God by his word or providence calleth thereunto.

VII.

As it is of the law of Nature, that in general a proportion of time by Gods appointment be set apart for the worship of God; so by his Word in a positive, moral and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for

nompe auwahteaunash, ut wunnetupanatamwe
kah manittoowompae enniyeuonk.

VI.

Peantamooonk, asuh nishnoh wonkatog chip-
pe manittoowompae Wowuflsummuwaonk yeu-
yeu ut agwe wunnaunchemookaonk matta kish-
pissinnoo nishnoh en aiyeuonganit, asuh anue
noocheketapehikkooun God, newaj usseen asuh
yeuut, asuh ut onkatog aiyeuonganit, asuh ne-
waj sampwasahanum nogque en yeu, asuh won-
katog aiyeuonganit : Qut God woh nashauanit-
ue kah wunnamuhkuttee wowoossumon nish-
noh ut aiyeuonganit matta webe kesukodae
nishnoh ut, chachashiyeuonganit, kah kemeyette
nashpe nishnoh missinnin, qut onch anue quoshae
ut miyaeu Mukkinneongash, aish matta woh
nattoh hen tuppanatamwe, asuh unnantamwae
ekeneamoomunooash asuh ahquanumoomun-
ooash ; God wehkomont naen nashpe wuttin-
noowaonk, asuh nashpe wunnanawontamooonk,

V I I.

Neyane nanweyeue neaunak wuttinnepo-
nantamooongane naumatuonk nawhutche ah-
quompi nashpe Manittooe annooteamooonk
voh chippe ponamun wutch wowuflsumonate
God, tatuppeyeue nashpe wuttinnowaonk God
ut ponamoe mat ofowunnumoe kah nagwut-
eohtae annooteamooonk kishpinnont wame
nissinnirinuog ut wame ahontseongash nanah-
yeue annooteamit pasuk kesukod wutche nish-

for a Sabbath to be kept holy unto him which from the beginning of the World to the resurrection of Christ, was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which in Scripture is called the Lords day, and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

VIII.

This Sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering their common affairs beforehand, doe not only observe an holy rest all the day from their own works, words, and thoughts about their worldly imployments and recreations, but also are taken up the whole time in the publick and private exercises of his Worship, and in the duties of necessity and mercy.

CHAP

noh nesaufuk tashinash kesukodtash wutche
 Wuffabbatoom, ne woh wunneetupanatamwe
 nanawehteamuk, ne mo maumachish kesukod
 nishnoh weekoout wutche kezteaufik Muttaok
 en wutomohkeonganit Christ; kah wutche wut-
 omohkeonganit Christ mo oosowunnamun en
 negonne kesukod nishnoh weekoout ne ut wun-
 neetupanatamwe wuffukwhonganit hettamuk
 Lordue Kesukod, kah mo nagwutteohteau no
 pajeh wohkukquoshik Muttaok neane Christi-
 ane Sabbath, nanawehteamuk maumachish Ke-
 sukod nishnoh weekoout mahche amaunumuk.

VIII.

Neit missinninnuog wunneetupanatamwe
 nanawehteaog yeu Wuffabbatoom en Lordut,
 sampweseae quagwashwehtamohettit wuttah-
 hooash, kah negonnae wunnohtouhettit uppif-
 faiyeuonganooash, matta webe nanawehteaog
 wunneetupanatamwe anwohsinnooonk qunni-
 kesuk wutche wame nehenwonche wutanakau-
 fuonganooash, ukkuttoonganooash, & wut-
 tenantamooonganooash papaume ummuttaoh-
 ke uppiffaiyeuonganooash kah uppompoong-
 anooash, qut onch auwahteaog mamusse ah-
 quompi ut moyaeu kah kemeyeue wowussum-
 muwae peantamweseongash, kah ut quenauhik-
 koge kah monaneteae anakaufuongash.

C H A P. XXIII.

Of lawfull Oaths and Vows.

A Lawful Oath is a part of religious Worship, wherein the person swearing in truth, righteousness and judgment, solemnly calleth God to witness what he asserteth or promiseth, and to judge him according to the truth or falshood of what he sweareth,

I I.

The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear & reverence: Therefore to swear vainly or rashly by that glorious and dreadfull name, or to swear at all by any other thing, is sinfull, and to be abhorred: yet as in matters of weight and moment an Oath is warranted by the Word of God under the New Testament, as well as under the Old, so a lawfull Oath, being imposed

Papaume wunnegonue naumatue Chadchekeyeuaong;
ash kab chadchekeyeuae Quoshaumuaongash.

WUnnegenu Naumatue Chadchekeyeu-
waonk chippiyeuoo manittowompae.
Vowussumuaonk, uttiyeu howane chadcheke-
mont ut wunnomwayeuonganit, sampweseong-
nit, kah wussittumooonganit, quoshae weh-
tomau God wauwonate ne anoowadt, asuh
quoshauadt, kah wussumonate neaunak wun-
nomwayeuonganit, asuh pannoowaonk ne chad-
chekeyeuaadt.

I I.

Wosketompaog woh chadchekeyeuaog webe
nashpe oowesuonk God, kah chadchekeyeuwa-
nnettut woh auwahteaog oowesuonk God nashpe
wame wunnetupanatamwe qushaonk kah wa-
besuonk; Yowutche tahnoocheyene asuh mat-
natwontamooe chadchekeyeunate nashpe ne
sohsuomooe kah unkqueneunkquissue oowesuonk,
asuh chadchekeyeuwonate nishnohut wuttinni-
yeuonk nashpe nishnoh wonkatog teagg ne ah-
che matchit, kah jishanumukquodt: qut onch ut
missiyeue pissauatuongash asuh pissaiyeuon-
gash. Chadchekeyeuaonk tapeneammun nashpe
Wuttinnoowaonk God ut agwe Wuske Testa-
ment neane agwe Nukkone Testament, kah
wosketompaog wehkomitcheg naumatue chad-
chekeyeuwaonk nashpe naumatue nanawunnoo-

imposed by lawful authority in such matters ought to be taken.

III.

Whosoever taketh an Oath warranted by the Word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully perswaded is the truth: neither may any man bind himself by Oath to any thing but what is good & just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an Oath touching any thing that is good and just, being lawfully imposed by Authority.

IV.

An Oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation: It cannot oblige to sin, but in any thing not sinful being taken it binds to performance, although to a mans own hurt; nor is it to be violated, although made to Hereticks or infidels.

V. A Vow

waonk ut neonagish pissaumatuongash woh
chadchekeyeuwaog.

III.

Howan Chadchekeimont neaunak manittoe
wussukwhongane sampwunnumooonk woh
metahhoowae natwontam missukkenooonk yeu
anue quihtamwe usseonk, kah naut monteagq
wauwonate qut ne pakodche wunnamptam
wunnamuhkutteyeuoo, kah matta howan kish-
pinnoou wuhhogkauh nishnoh teag ussenate,
qut webe ne wunnegenuoo kah sampwiyeuoo,
kah ne wunnamptam ne ennih, kah ne tapenum
kah kesantam ussenate. Qut onch ahche mat-
chit sekeneamunate Chadchekeyeuaoonk papau-
me nishnoh wunnegenuo kah sampwiyeye teag,
nahnaunne naumatue nanawunnoowaonk weh-
komont ne ussenate.

IV.

Howan Chadchekeimont woh chadcheke-
yeuwau neaunak pahke kah nanwe wahteane
nauwuttammooonk wuttinnoowaongash, netoh-
ut wuttenantamwe attittumooonk. Chadcheke-
yeuwaonk matta kishpinnoou howan matchese-
nate, qut howan chadchekeimont ut nishnoh
teagq matta matchit, kishpissu ussenate, tohko-
nogque en nehenwonche oowoskhikqunat, kah
chadchekeyeuaoonk matta woh pohqunnumoo-
un tokonogque aiyimuk weeche mat wunnampt-
toggeeg neaunak wussukwhongane wunnom-
wayeuonk, asuh weche mo wunnamptamunegeh
V. Chad

V.

A Vow, which is not to be made to any Creature, but God alone, is of the like nature with a promissory Oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

VI.

Popish monastical Vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may intangle himself.

C H A P. XXIV.

Of the Civil Magistrate:

GOD the supream Lord and King of all the world, hath ordained Civil Magistrates to be under him, over the People for his own glory and the publick good; and to this end hath armed them with the power of the sword, for the defence and encouragement of them that doe good, and for the punishment of evil doers.

V.

Chadchekeyeue quoshaumaonk matta woh
 iyimmooun en nishnoh oowaas, qut webe en
 Godut kah tatuppeyeuoo quoshomanae chad-
 chekeyeuaonk, kah woh aiyimun nashpe tatup-
 peyeue manittoowompae nanawontamooonk,
 ah pakodche usseen nashpe tatuppeyeue wun-
 omwaeyeuonk.

VI.

Antechristiannue Chadchekeyeue quosha-
 nuaongash papaume nagwutteae, kekompae
 omantamooonk, sampooae kuttumungeyeuoo-
 nk, kah kuhkuhhegane noswehtamooonk, mat-
 tanaue missiyeue chippiyeuooash anue qun-
 unkqui pakodche wunnegenuooonk, qut webe
 nat annooteamooe kah matcheseae ahpehheo-
 oash uttiyeush ut Christiaenin matta woh
 ittahwhau wuhhogkuh.

C H A P. XXIV.

Papaume Pissaumatus Nanannuwaeninnuog.

GOD anue qunnunkquiyee Lord, kah Ke-
 tassoot wame muttaok, keihtimope pissau-
 natue Nanannuwaeninnuog ut agwe Nagum
 nanawunnonate missinninnuog wutch nehen-
 wonche wussohsumooonganit kah wutche wos-
 ketompae ooniyeuwontamunaout ; Kah yeu
 wutch natwontamooonganit ukkenauwamea-
 neuh nashpe togkodtegane Menuhkesuonk
 vadchanonate, kah wuttoomonate nag wun-
 sefecheg, kah salamatahwhonate matchelecheg.

II. Nauma

I I.

It is lawfull for Christians to accept and execute the office of a Magistrate, when called thereunto : in the management where, of as they ought especially to maintain Piety, Justice and Peace, according to the wholsome Laws of each Common-wealth, so for that end they may lawfully now under the new Testament wage war upon just and necessary occasion.

I I I.

They who upon pretence of Christian liberty shall oppose any lawful power, or the lawful exercises of it, resist the Ordinance of God, and for their publishing of such opinions, or maintaining of such practices as are contrary to the Light of Nature, or to the known principles of Christianity, whether concerning faith, worship or conversation, or to the power of godliness, or such erroneous opinions or practices, as either
in

I I.

Naumatue wunnegenuoo Christiaeninnuog
neemunnumunate kah ussenate nananuwaenue
wunнанakauſuonk ne adt nag wehkomomuk-
keeg, kah yeu wunнанakauſuonk uſſehettit, ne
nahnaunne wunnofwehtamooonganoo menuh-
ke naniawontamunate Manittowompooooonk,
wuffittumooonk, kah wunohteaonk neaunak
wunnegenuo Naumatuongash niſhnoh aiyeu-
onk, kah yeuſh wutch natwontamooongash
yeueyeu ut agwe Wuſke Teſtament woh aiyeu-
uhkontamwog ne adt ſampwiyeye kah quenau-
hikooe wehkomomukkeeg.

I I I.

Nag aiyeuuhkontoggeeg niſhnoh naumatue
menuhkeſuonk, aſuh naumatue menuhkeſue
wutuffeonk naſhpe woſkeche nogquſſuonk
Chriſtiane chippinninnuooonk aiyeuuhkontam-
wog wunnohtoonk God, kah woh ennomai-
yeue natootomauoog, kah aiyeuhkontamauoog
naſhpe Moeuwehkomungane aiyahkonteamoo-
ongash, kah naſhpe ummenuhkeſuonk piſſau-
matue Nananuwaeninuoog, wahteauwahuwahet-
tit aſuh menuhketeauhettit neonagiſh pannoo-
wae manittoowompooongash aſuh uſſeongash
niſh penooweyeuoogiſh wuttinne pomantam-
ooongane wequai, aſuh wunne wahteaue negon-
neyeuoogiſh Chriſtiane Manittowompooonk,
aſuh papaume wunnamptamooonk wowuſſum-
muaonk aſuh wosketompae pomuſhaonk aſuh
manit

in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the censures of the Church, and by the power of the civil Magistrate; yet in such differences about the Doctrines of the Gospel, or wayes of the worship of God, as may befall men exercising a good conscience, manifesting it in their conversation, and holding the foundation and duely observing the Rules of peace and order, there is no warrant for the Magistrate to abridge them of their liberty.

IV.

It is the duty of People to pray for Magistrates, to honour their persons, to pay them Tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience sake. Infidelity, or difference in religion, doth not make void the Magistrates
just

manittowompae menuhkesuonk, asuh wahteau-
wahuwahettiit kah menuhketeauhettiit neonag-
ish pannoowae manittowompooongash asuh uf-
seongash nish ut wuttinne pomantamooonga-
nooout, asuh ut wahteauwahuwae asuh menuh-
keteaue enniyeuonk, woskehteaumooash
woskecheyene wunohteaonk, kah kuhkoowa-
onk ne Christ menuhketeunkup ut Ummoeu-
wehkomunganit. Qut onch ut neonagish chad-
chaboaongash papaume Wunnaunchemokae
kuhkootomuhteaongash, asuh papaume Mani-
tooe Wowussumuue enniyeuonk nish woh wun-
namptamooe attummunnumunash nashpe wof-
ketompaog kod nanawehteunkeeg wunne meh-
quontamwutteahaonk, yeu wahteauwahuwa-
hettiit ut wunne uppomushaonganoo, kah nana-
wehteauhettiit wunnohteaue kah kuhkoowae
kuhkuhheganash, matta kuhkuhheganinnoo na-
nanuwaeninnuog wunnemunnumauonat wut-
chippinninnuooonganoo.

IV.

Ne wunnoswehtamooonganoo missinninnu-
og peantamwanshonate Nananuwaenuog queh-
ianummonate enninumauonate ompeteaonk,
kah onkatogganash unnontukquahamooongash,
noswehtamunate wame naumatue wutannoo-
eamooonganooash, kah mehquontamwuttea-
nae agwopehtamunate ummenuhkesuonganoo.
Mat wunnamptamooonk asuh manittowompae
penooweyeuoonk matta wuttameteauoon
samp

just and legal Authority, nor free the people from their due obedience to him: from which ecclesiastical persons are not exempted, much less hath the Pope any power or Jurisdiction over them in their dominions, or over any of their people, and least of all to deprive them of their dominions or lives if he shall judge them to be Hereticks, or upon any other pretence whatsoever.

C H A P. XXV.

Of Marriage.

MArriage is to be between one man and one woman: neither is it lawful for any man to have more then one wife, nor for any woman to have more then one husband at the same time.

II.

Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and of the Church with an

ampwiyeye kah naumatue ummenuhkesuonk
 Nananuwaenuog, asuh chippinninnuwaheoun
 nissinninnuog wutche noswehtauonaout, ne
 wutch wunnoswehtamooonk Moeuwehkom-
 ngane Nananuwacheg matta chippinninnu-
 waheog; Anue ogguhse Antechrist ahtau me-
 uhkesuonk wunnanawunnonate Ketasseotoh
 suh nananuwaenuog, asuh ukketassfootamoo-
 nganoooash, asuh nishnoh howan ut kenugke
 mmissinninneumoh, anue moocheke ogguhse
 maunnumunate ukketassfootamooonganoooash,
 suh uppomantamooonganoooash, en wussum-
 nt nag matta wunnamptoggeeg neaunak wuf-
 ukwhongane wunnomwayeuonganit, asuh
 wutch nishnoh wonkatog woskeche nogqussu-
 nk.

C H A P. XXV.

Papaume Weetauadtuonk.

WEetauadtuonk woh ennih ut nashauē
 pasuk wosketomp kah pasuk mittamwof-
 s, kah matta naumatue wunnegeninnoo wutch
 nishnoh missinnin neemunonate qut webe pa-
 uk ummittamwoffin, kah wutch nishnoh mit-
 amwoffis neemunonate qut webe pasuk cowa;
 ukkiin, ut nenan uttooche.

I I.

Veetauadtuonk mo kuhguttumun wutch moae
 ninnuomoadtuonk oowafukkiin, kah ummittam-
 woffin, kah wutch missinninnue misheneetuo-
 ittuonk nashpe naumatue ooskaneem, kah

K

wutche

an holy seed, and for preventing of uncleanness.

III.

It is lawfull for all sorts of people to marry, who are able with judgement to give their consent. Yet it is the duty of Christians to marry in the Lord, and therefore such as profess the true reformed Religion, should not marry with Infidels, Papists, or other Idolaters: neither should such as are godly, be unequally yoked by marrying such as are wicked in their life, or maintain damnable Heresie.

IV.

Marriage ought not to be within the degree of consanguinity, or affinity forbidden in the Word, nor can such incestuous Marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.

wutche Moeuwehkomungane misseekenooonk
nashpe manittooe oeskaneem, kah wutche a-
naunnumunate niskeneunkquffluonk.

III.

Naumatue wunnegenuoo wame eiyane mis-
ninnuog weetauadtinnate, tapenumoohettit
vohwohtamwe wunnoowonate. Qut onch ne
yunnoswehtamooonganoo Christiaeninnuog
weetauadtinnate ut Lordut, kah yowutche nag
mpoaog wunnamuhkutte sampweseae Mani-
wompoooonk matta woh weetauadteog nash-
e mat wunnamptamoogeeg, Antechristiaenuog
fuh wauffumoncheg Nunneukontunkoh, kah
ag manittoowompacheg matta ehishinnuppis-
ooog nashpe nag nishkeneunkqufflitcheeg ut
pomantamooongaooash, afuh menuhketeun-
geg awakompanae pannoowae Kuhkooto-
uhteangash.

IV.

Matta howan woh weetauwomoon yeuh
od quehtehteadt weetauomonate newutche
afwauwaduog, kah yeush nishkenunkquffue
weetauadtuongash matta woh naumatue wun-
negenuooash nashpe wosketompae naumatuonk
fuh nashpe wunnehenwonche taponkamoo-
nganit, onk woh neese pomantamwog neane
owafukkiin kah ummittamwohsin.

C H A P. XXVI.

Of the Church.

THE Catholick or Universal Church, which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one under Christ the head thereof, and is the spouse, the Body, the fulness of him that filleth all in all.

I I.

The whole body of men throughout the world, professing the faith of the Gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any Errors everting the foundation, or unholiness of conversation, they and their children with them are, and may be called the visible Catholick Church of Christ, although as such it is not intrusted with any Officers to rule or govern over the whole body.

I I I.

The purest Churches under heaven are subject both to mixture and error, and some have

C H A P. XXVI.

Papaume Ummoeuwehkomunk.

WAmeyeu Moeuwehkomunk ne hettamuk Ca holick Moeuwehkomunk, kah ne atta nogquodtinno, attumunummoomoo mamusse ogkemaonk Pepenauitcheg nag mahche, fuh yeuyu, afuh ompetak pish moaiyeuog en afukqunnu muhhog ut agwe Christ uppuhkukout, kah yeu Moeuwehkomunk weetauatoo-
noo muhhog, kah wunnumwohtoonk noh umwohtunk wame ut wame.

I I.

Mamusse wosketompae wuhhog ut mamusse nuttaok, sampooacheg Wunnaunchemookae wunnamptamooonk, kah noswehtamooonk en Godut nayaunak yeu wunnamptamooonk, mat kepuhteageek wunnehenwonche sampooaonga-
noo nashpe nishnoh Pannoowae kuhkootomuh-
eaongash kepuhteamukish manittoowompae quenohtag, afuh nashpe mat wunnerupanatam-
we wuttinniyuonk, nagumau kah wunnescha-
noeuuh mo, kah woh wehkomoog naumoe wameyeue afuh Catholick Moeuwehkomunk Christ, tokonogque Christ mat enninumauau yeu Moeuwehkomunk nishnoh anakauluaenuog nananuwae nanawunonate mamusse moeuwehkomungane wuhhog.

I I I.

Anue pahkeyeu Moeuwehkomungash ut agwe kesukqut agwoppehtamooooash kenugkiyeu-

so degenerated as to become no Churches of Christ, but Synagogues of Satan. Nevertheless Christ alwayes hath had, and ever shall have a visible Kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

IV.

There is no other Head of the Church but the Lord Jesus Christ, nor can the Pope of Rome in any sense be Head thereof, but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ and all that is called God, whom the Lord shall destroy with the brightness of his coming.

V.

As the Lord in his care and love towards his Church, hath in his infinite wise providence exercised it with great variety in all ages for the good of them that love him, and his own glory.

onk kah pannoo'wae kuhkootomuhte'ongash,
kah nawhutché tatuppey'eué matchetoowah'heo-
g wanneteauunáte Moeuwehkomungane wut-
inniyeu'onganoo, kah quinnuppea'heoogen mat-
annittue Moeuwehkomunganash: Qut onch
Christ nagwutteae zhtauup, kah pish micheme
wutahtauun naumooe affootamooonk wun-
namptauoncheeg, kah sampooacheg oowesu-
onk yeuut muttaok, no pajeh wohkukquoshik
muttaok.

IV.

Matta wonkatog Moeuwehkomungane Up-
puhkkukko'ooo qut webe Christ, kah anninnoh-
suenue Nohtompeantog Rome mata nishnoh ut
nauwuttamooonganit Moeuwehkomungane up-
puhkkukko'ooo, qut noh Antechrist, ne matche-
seae wosketomp, paguanittue wunnaumoniin
noh anue tohshinont wahhogkuh ut Moeuweh-
komunganit aiyeuuhkone Christ, kah wame
neh wehkomoncheh God, neh Lord pish up-
paguanuh nashpe wuffohsumooe uppeyaonk.

V.

Neane Lord ut wunnaawontamooonganit
kah oowomoau'luonganit nogque Ummoeu-
wehkomunk, ut mat wohkukquoshinnue kah
waantamwe wunnaumooe nanawontamooong-
anit moocheke chippee qutcheh'heau ummoeu-
wehkomunk ut wame uhontseongash wutch
oonaiyeuwontamunnaout wame womonukqut-
cheh, kah nehenwonche wuffohsumooonk;

so according to his promise, we expect that in the latter dayes, Antichrist being destroyed, the Jews called, and the adversaries of the Kingdom of his dear Son broken, the Churches of Christ being enlarged and edified through a free and plentiful communication of light & grace, shall enjoy in this world a more quiet, peaceable and glorious condition then they have enjoyed.

C H A P. XXVII.

Of the Communion of Saints.

ALL Saints that are united to Jesus Christ their Head by his Spirit and Faith, although they are not made thereby one person with him, have fellowship in his Graces, Sufferings, Death, Resurrection and Glory. And being united to one another in love, they have communion in each others gifts and graces and are obliged to the performance of such duties, publick and private, as doe conduce to their mutual good, both in the inward and outward Man.

tatuppeyeye neaunak ukquoshamuaonk - nutalh-
kauwopatammumun ut maumachish kesukod-
tash mahche Antechristue paguanaonk, kah
Jewse wehkomaonk kah mahche pohquenum-
oonk ummatwomog Ukketassooonganit oo-
womoneegane Wunnaumonuh, Moeuwehkom-
ungash weekekonittue mishehteaunash nashpe
nanowe mishehteaonk wequai kah monanetea-
onk, pish ahtauog yeu ut muttaok anue che-
qunappoe kah wunnohtae, & sohsummooe
wuttinniyeuonk, onk yeu pajeh attummunum-
oohettit.

C H A P. XXVII.

*Papaume Wetomuaonk Wunnetupana-
tamweyeuitcheq.*

WAme wunnetupanatoggeg moosogqueh-
heoog Jesus Christ uppuhkukooout nash-
pe Wunnashauanittoomoh kah wunnampama-
oonk, tohkonogque yeu nashpe mat pasukqun-
nue howanewaheoog weeche Christ, qut ahtau
og wetomuaonk ut Ummonaneteaongash, Wut-
onkapunaongash, Wunnuppooonganit, Wuto-
mohkeonganit, Wussohsumooonganit, & moo-
sogquehtoadtehhettit ut oowomoaufuonk ah-
tauog wetomuaonk ut nishnoh pasuk mona-
numaongash, kah kishpissue annoonoog ussenate
wame yeush pohquae, kah kemeyeye nosweh-
tamooe usseongash nish wutchaiyeuonganuo-
ash wutch oonaiyeuwontamunaout, ut enno-
metahhae kah woskecheyeue Wosketomp.

II. Wame

II.

All Saints are bound to maintain an holy fellowship & communion in the Worship of God, and in performing such other spiritual services as tend to their mutual edification, as also in relieving each other in outward things, according to their several abilities and necessities; which communion, though especially to be exercised by them in the relations wherein they stand, whether in Families or Churches, yet as God offereth opportunity, is to be extended unto all those who in every place call upon the Name of the Lord Jesus.

CHAP. XXVIII.

Of the Sacraments.

Sacraments are holy Signs and Seals of the Covenant of Grace, immediately instituted by Christ, to represent him and his benefits, and to confirm our interest in him, and solemnly to engage us to the service of God in Christ, according to his word.

II. There

I I.

Wame Wunnetupanatawweyeuitcheg annoo-
 nae kishpissuog wadchanonate wunnetupatam-
 we weetomuaonk ut Wowussumaonganit God,
 kah nashpe ussenate wame onkatoganash na-
 shauanittue usseongash nish wadchaiyeunga-
 neuooash wutche ooweeketonittuonganoo, kah
 wonk nashpe aninnumoadtinnate ut woskeche-
 yeue teanteaguassinish neane tapenumhettit an-
 ninnumauonate quenauanumwutcheeg. Yeu
 weetomuaonk tohkonogque woh nahnaunne
 usseen nashpe nagumau wame yeuh weetomuk-
 quehetticheh asuh ut chashiyeuonash, asuh ut
 Moeuwehkomungash, qut onch neane God en-
 ninnumauau wunnuhkomooonk woh magun
 wame yeug nishnoh ut aiyeuonganit wehque-
 tumauoncheg ut oowesuonganit Lord.

C H A P. XXVIII.

Papaume Sacramentseongash.

Sacramentseongash wunnetupatamwe Kuk-
 kinneasuonganuuooash, kah Menuhketeasu-
 onganuuooash Monaneteae Wunnoowaonk, webe
 kuhquttumunash nashpe Christ, kuhkinneasuwo-
 nonate kah wuttumhouaongash, kah menuhke-
 teauunate nutchippiyeumun ut nagum, kah
 qushae nukkishpinnukgunnate wowussumonate
 God ut Christur, neaunak wuttinnoowaonk.

II. Nish

I I.

There is in every Sacrament a spiritual relation, or sacramental union between the sign and the thing signified ; whence it comes to pass that the names and effects of the one are attributed to the other.

III.

The grace which is exhibited in or by the Sacraments rightly used, is not conferred by any power in them, neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of Institution which contains together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

IV.

There be only two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism & the Lords Supper ; neither of which may be dispensed by any but by a Minister of the Word lawfully called.

V. The

I I.

Nishnoh ut Sacramentseonk nashauanittue wut-
tinniyeuonganuoos afulh Sacramentalle mosog-
queonganuoos ut nashaue Kuhkinneafuonk, kah
ne kuhkinneafimuk, yeu nashpe ennih oowesu-
ongash, wachiyeuukkish pasuk, wonkatog og-
quontamauoneau.

I I I.

Monanumaonk ne quoshwunnumauut ut kah
nashpe Sacramentseongash sampweseae auwah-
teauunash mat enninnumauoun nashpe nishnoh
menuhkesuonk ut Wussacramentseongash kah
Wussacramenseongane menuhkesuonk mat co-
moounoo wutch wunnetupanatamooonk, afulh
wanne kodtantamooonk noh anakausue Sacra-
mentseongash usseen, qut wutch wutanakaufu-
onk Nashauanit, kah Kuhquttumooe wuttinnoe-
waonk utiyeu nashpe nutattumunumumun kuh-
koowaonk anoonont auwahteaonk Sacrament-
seongash, kah oonaiyeuongane quoshomuaonk
wame tapenumwe attumunoacheg.

I V.

Webe neesinalh Sacramentseongash kuhqut-
tamunash nashpe Christ Nullordumun ut Wun-
naunchemookaonk Kutchessumooonk, & Lord-
ooe mishadtuppoonk, kah yeush matta woh
anakausue ussenash nashpe nishnoh missinnin,
qut webe nashpe Nohtompeantog naumatue
wehkomomuk nashpe Wuttinnoowaonk.

V.

The Sacraments of the old Testament in regard of the spiritual things thereby signified and exhibited, were for substance the same with those of the New.

C H A P. XXIX.

Of Baptism.

Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign and seal of the Covenant of Grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newness of life; which ordinance is by Christs own appointment to be continued in his Church until the end of the world.

I I.

The outward Element to be used in this Ordinance, is Water, wherewith the party is to be baptized in the name of the Father, & of the Son, and

Sacramentseongash nukkone Testament nat-
wontamog nashauanittue teagquaffinish yeu
nashpe kuhkinneasimukkish, kah quoshwunnum-
ukkish, wutche wutteagqueyeuooonganoo nea-
neyeuooash nashpe Sacramentseongash Wusku
Testament.

C H A P. XXIX.

Papaume Kutcheffumoonk.

KUtcheffumooonk ne Wusku Testamantue
Sacramentseonganoo ukkuhquuttumun
nashpe Jesus Christ, wutche menuhketeaufue
kuhkinneasuonk noh kutcheffumit Monaneteae
Wunnoowaonk, wunnompenaonk en Christut,
nompe neetuonk, ahquontaufuonk matchese.
ongash, kah ummagunate wuhhogkuh en God-
ut nashpe Jesus Christ pomshonate ut wuske po-
mantamooonganit; ne kuhquuttumooonk nashpe
ukkuhkoowaonk Christ woh nagwutteohteau
ut Ummoeuwehkomunganit no pajeh wohkuk-
quoshik muttaok.

I I.

Nippe woskecheyeye teagweyeuooonganoo
ne woh auwahteamuk yeu ut Sacramentseong-
ane kuhquuttumooonk uttiyeu nashpe howane
mos kutcheffumomuk ut oowefuonganit Wut-
ooshimau, kah Wunnaumoniin, kah wunneetu-
panatamwe

and of the holy Ghost, by a Minister of the Gospel lawfully called thereunto.

III.

Dipping of the person into the water, is not necessary, but Baptism is rightly administered by pouring or sprinkling water upon the person.

IV.

Not only those that doe actually profess Faith in, and Obedience unto Christ, but also the Infants of one or both believing parents are to be baptized, and those only.

V.

Although it be a great sin to contemn or neglect this Ordinance, yet grace and salvation are not so inseparably annexed to it, as that no person can be regenerated or saved without it; or that all that are baptized are undoubtedly regenerated.

VI. The

anantamwe Nashauanit nashpe Wunnaunche-
nookae Nohtompeantog na ut wunnegenue
iaumatue wehkomomuk.

III.

Mat quenauhikkoooo puogkinnonate howan
n nippe, qut Kutcheffumooonk sampwi usseen
nashpe quowunnumauonate, kah seahhamauo-
nate howan nashpe nippe.

IV.

Matta yeug webe usseeae sampoodacheg Wun-
namptauonate kah noswehtationate Christ;
qut onch Ummukkiesumoooh pasuk, asuh
aneesu wunnamptamooe wutchetuonganog
voh kutcheffumooog, kah yeug webe.

V.

Tohkonogque ne missi matcheseonk jish
hantamunate kah mishanantamunate yeu kut-
cheffumooe kuhquttumooonk, qut onch mona-
umaonk kah wadchanittuonk matta neane
natta chippinnooe kishpisseog yeu kutcheffum-
nooe kuhquttumooonk; onk matta howan,
natta woh nompe neetu asuh wadchanau ne-
ohut; qut mat chanantamwe nawhutche nom-
pe neetuog mat mo kutcheffumicheeg.

VI.

The efficacy of Baptism is not tyed to that moment of time wherein it is administred; yet notwithstanding, by the right use of this Ordinance, the grace promised is not only offered, but really exhibited and conferred by the holy Ghost to such (whether of age or infants) as that grace belongeth unto, according to the counsel of Gods own will in his appointed time.

VII.

Baptism is but once to be administred to any person.

C H A P. XXX.

Of the Lords Supper.

OUR Lord Jesus in the night wherein he was betrayed, instituted the Sacrament of his Body and Blood called the Lords Supper, to be observed in his Churches to the end of the world, for the perpetual remembrance, and shewing forth of the sacrifice of himself in his death, the sealing of all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further ingagement in and all duties which they owe unto him and to be

VI.

Kutcheffumooe menuhkesuonk matta kishpif-
 inoo ne teanuk ahquompi uttiyeu ut anakausue
 usseen, qut onch monanittuonk ne quoshaumit,
 matta webe quoshwunnumauut, qut onch wun-
 namuhkuttee nahtinnit, & enninnumauut nash-
 we wunneetupanatamwe Nafhauanit yeug (asuh
 vosketompaog asuh mukkiefog) uttiyeug ne
 monanittuonk wutchaiyeumoo neaunak kog-
 rahqutteamooonk Manittooe wuttenantamoo-
 onk ut nehenwonche kuhquttumooe ahquompi

VII.

Kutcheffumooonk qut webe pasukqut woh
 anakausue ussemuk nishnoh howan.

C H A P. XXX.

Papaume Lordoe Mishadtuppoonk.

NUllordumun Jesus Christ ne nan ohkog
 wanaassoomit, kuhquttumup Wussacra-
 nentseonk Wuhhogkuh kah OOsqheonk het
 amuk Lordoe Mishadtuppoonk, ne woh na-
 awehteauun ut Ummoeuwehkomunganash no
 ajeh wohkukquoshik muttaok, wutche nag-
 vutteae mehquanumaonk, kah nahtehteonk
 vussephausuonk wuhhogkuh ut wunnuppoo-
 nganit, wutch menuhketcausuonk wame oo-
 aiyeuonganash wunnamuhkuttee wunnamp-
 oggeeg, wutch wunnashauanittue assamaonga
 moo kah wutonchekooononaout kah onkoue uk-
 kishpissuonganoo wunnoswehtayonaout ut wa-

be a bond and pledge of their communion with him, and with each other.

II.

In this Sacrament Christ is not offered up to his Father, nor any real Sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself upon the Cross once for all, and a spiritual Oblation of all possible praise unto God for the same; so that the Popish Sacrifice of the Mass (as they call it) is most abominable injurious to Christs own only Sacrifice, the alone propitiation for all the sins of the Elect.

III.

The Lord Jesus hath in this Ordinance appointed his Ministers to declare his word of Institution to the People, to pray and bless the Elements of Bread and Wine, and thereby to set them apart from a common to an holy use and to take and break the Bread, to take the

Cup

me Manittoowompae usseongash, kah wutch
kishpissuonk kah kenohthsuonk oowetomona-
out kah ooweechaiyeutinnaout.

I I.

Yeuut Sacramentseonk Christ matta sephaufu en OOsbut, & matta tohhen aiyimmoomuk nishnoh wunnamuhkuttee sephaufuonk wutche ahquontausuonk matcheseonk asuh pomantoggeeg asuh napukkeeg: Out webe mehquanum-aonk ne pasukqut sephaufuonk nehenwonche nagum ut pummetunkapunneganit pasukqut wutch wame; kah nashavanittue Magooonk wame wohennih waenomaonk en Godut wutche yeu nan: kah yowutche Antechristue Masue sephaufuonk (neane hettamuk) anue nishkeneunkquodt kah asookekodteamoooo Christue nehenwonche webeyeue Sephaufuonk ne webe wunnohteahettuonganuo wutche wame matcheseongash Pepenauitcheg.

I I I.

Lord Jesus keihtimauop Wunnohtompean-
toggeh yeuut Kuhkoowaonk wahteauwahuwo-
na e Ukkuhkoowae wuttinnoowaonk Missin-
ninnuhtu, peantamunate, kah wunnanatamun-
ate woskecheyeue wutteagueyeuooonk Petuk-
qunneg kah Wine, kah yeu nashpe wutchippin-
numaonate wutche nanwe en wunnetupana-
tamwe auwahteaonk, neemunumunate, kah
soohqunnumunate Petukqunneg, neemunumun-

Cup, and (they communicating also themselves) to give both to the Communicants, but to none who are not then present in the Congregation.

IV.

Private Masses, or receiving the Sacrament by a Priest, or any other alone, as likewise the denial of the Cup to the People, worshipping the Elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament, and to the Institution of Christ.

V.

The outward Elements in this Sacrament duely set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ, albeit in substance and nature they still remain truly and only Bread and Wine as they were before.

VI. That

ate Wuttattamwaitch, (nehenwonche nagum;
u neemunukeeg) kah naneeswe magunate moo-
ogquehtogeeg, qut matta onkatogeeg mat yeu-
eu apookeeg ut Mukkinneonganit.

IV.

Kemeyeu Masses (neane hettamunash nash-
be Papistuog) asuh attumunumunate Sacra-
mentseonk nashpe Antechristue Sephausuaenin,
asuh nishnoh wonkatog nehtaue; asuh quenoo-
wonate Petukqunneg kah Wine, asuh waapeno-
naout nanawunnonaout wutche nishnoh wos-
keche nogquffue Manittoowompae auwahtea-
onk penoowomaiyeuash wuttinnepomantomoo-
onganit yeu Sacramentseonk, kah Christue
Ukkuhkoowaonk.

V.

Woskeche Wutteagueyeuooongash yeuut Sa-
cramentseonk sampwi chippinumunash en yeush
auwahteaongash kuhquttukupash nashpe Christ,
tatuppeyeu nauwuttamooooash pumi. tunka-
punnaumukup, onk wunnamuhkuttee qut we-
be Sacramentseue momanch hettamunash nashpe
oowesuonk yeush teanteaguassinish nish anau-
wuttamookkishi, (missahhamunash) Muhhog
kah OOsqheonk Christ; tohkonogque ut wut-
teagueyeuooonganit, kah wuttinnepomantam-
mooonganit nagwutteohtaash wunnamuhkuttee
kah webe Petukqunneg kah Wine, nish neaun-
nakup.

VI.

That Doctrine which maintains a change of the substance of Bread and Wine into the substance of Christs Body and Blood (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant not to the Scripture alone, but even to common sense and reason overthroweth the nature of the Sacrament and hath been, and is the cause of manifold Superstitions, yea of gross Idolatries.

VII.

Worthy Receivers outwardly partaking of the visible Elements in this Sacrament, doe then also inwardly by Faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; the Body and Blood of Christ being then not corporally or carnally in, with, or under the Bread and Wine, yet as really, but spiritually present to the Faith of Believers in that Ordinance, as the Elements themselves are to their outward senses.

VIII. AU

VI.

Yeu Kuhkootomwehceaonk ne kenootam-
wontamoooo quinnuppeonk wutteagueyeuoo-
onk Petukqunneg & Wine er wutteagueyeuoo-
onk Christue Muhhog & Osqheonk nashpe wun-
netupanatamwahettuonk Sephausuaenin, asuh
nashpe nishnoh wonkatog enniyeuonk penoo-
waiyeuoo matta webe wunnetupanatamwe
wussukwhonganit, qut onch nanwe wohwoh-
tamooonk kah ennomaiyeuonk, kah kepuhteau
wuttinnepomantamooonganit Sacramentseonk,
kah mache kah yeuyu ennomaiyeuoo mona-
tash matche peantamooongash, & nishkeneunk-
que Nunneukontunkane Waussumuaongash.

VII.

Quagquashwehtamwe attumunukeeg woske-
che neemunukkeeg nogquflae wutteagueyeu-
oonk yeuut Sacramentseonk, neit wonk enno-
metahhae nashpe Wunnamptamooonk wunna-
muhkuttee, qut matta weyaufue kah muhhog-
kooe, qut webe nashauanittue attumunumwog
kah moowhaog Christ pummetunkapunauomu-
kup, kah wame wunnuppoongane oonaiyeu-
ongash; Muhhog kah OOsqheonk Christ neit
matta muhhogkooe asuh weyaufue, qut wunna-
muhkuttee kah webe nashauanittue anaquabhet-
tit Wunnamptamooonk wunnamptoggeeg yeu
ut kuhkoowaonk, neane nehenwonche wutteag-
ueyeuongash Petukqunneg, kah Wine anaquab-
hettit woskeche wohwohtamooonk.

VIII. Wa

VIII.

All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lords Table, and cannot without great sin against him, whilst they remain such, partake of these holy Mysteries, or be admitted thereunto, yea whosoever shall receive unworthily, are guilty of the Body and Blood of the Lord, eating and drinking Judgement to themselves.

C H A P. XXXI.

Of the State of Man after Death, and of the Resurrection of the Dead.

THE Bodies of men after death return to dust, and see corruption, but their souls (which neither dye nor sleep) having an immortal subsistence, immediately return to God who gave them, the souls of the righteous being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their Bodies. And

VIII.

Wame afookitcheg kah mat wunneetupsna-
 toggeeg neane nooneneunkquissuog ahtauunate
 wetomuaonk nashpe Christ, tatupeyeue matta
 quaquashwehtamoog wutche Lordoe Tableum-
 ut, kah asquam wewauteauhettekup kah wun-
 neetupanatamhettekup matta woh attumunum-
 mooog, asuh woh attumunoog en yeush wun-
 neetupanatamwe Siogkogkish netohut missi
 matcheseonk aiyeuuhkone Christ; kah howaneg
 mat quaquashwehtamwe attumunumoohetit
 kesohkoadtamwog Muhhog kah oosqheonk
 Lord, newaj meechuog kah wutrattamwog ne-
 henwonche wussumaonganoo.

C H A P. XXXI.

*Papaume Enniyeuonk Wosketomp mahche nuphettit,
 kah Wutomohkeenganoo Napukeeg.*

WUhhogkaoash wosketompaog mahche
 nuphettit qushkeog en puppiffiyeunt, kah
 naumwog anninnooonk, qut ukketeahogkonoo-
 uh (uttiyeug mat nuppooog asuh koweog) ah-
 tunkeeg mat nuppooe wutteagueyeuooonk tea-
 nuk qushkeog en Godut neh enninnumunkhet-
 ticheh, ukketeahogkonoooh sampwesecheg neit
 pannuppe pahkheog ut wunneetupanatamwe,
 yeunate attumunoog en anue qunnunkqui Ke-
 sukquash, uttiyeu moninneamwog wuskesuk
 God ut wequaiyeue sohsumooonganit, kah pah-
 toog wutche pahshanne mancowhaonk wuh-
 hogkauh.

And the souls of the wicked are cast into Hell, where they remain in torment, and utter darkness, reserved to the Judgement of the great day: Besides these two places of souls separated from the bodies, the Scripture acknowledgeth none.

II.

At the last day such as are found alive shall not dye, but be changed, and all the dead shall be raised up with the self same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.

III.

The bodies of the unjust shall by the Power of Christ be raised to dishonour; the bodies of the just by his Spirit unto honour, and be made conformable to his own glorious Body.

C H A P. XXXII.

Of the Last Judgement.

GOD hath appointed a day wherein he will judge the World in righteousness by

hogkauh. Kah ukketeahogkonouh matchetuk-
keeg unnohkonog en Chepiohkomukquk, utti-
yeu nagwutteohteaog ut onkapunaonganit kah
muttae pohkenaiyeunt, & wadchanoog en wuf-
sittumooonganit ne mohsag kesukod. Wunne-
tupanatamwe wussukwhonk matta wahteauwa-
huwau nishnoh wonkatog aiyeuonk wutche
wosketompaog ukketeahogkonouh mahche
nuphettit, qut webe yeuth neefinash.

I I.

Mamauchish ne kesukod howaneeg poman-
tamooe miskouomukeeg, matta pish nuppooog,
qut pish oosoowunnooog; kah wame napukeeg
pish omohkinoog nashpe neg nan muhhogkunk
kah matta nashpe onkatoggeeg, tohkonogque
pish wuttinniyeuongane penooeneunkquffuog,
kah pish wonk moofogqueog en ukketeahogko-
nouh micheme.

I I I.

Wuhhogkaoash mat sampwesecheeg nashpe
Ummenuhkesuonk Christ pish omohkinoog en
mishananittuonganit. Wuhhogkaoash sampwe-
secheg nashpe Wunnashauanittoomoh pish o-
mohkinoog en quehtianittuonganit kah tatuppe-
yeueheog nehenwonche fohsumooe wuhhog-
kat.

C H A P. XXXII.

Papaume Mamauchish Wussittumooonk.

GOD kuhquttum kesukod uttiyeu ut pish
wussittum Muttaok ut sampweseonganit
nashp

by Jesus Christ, to whom all power and Judgement is given of the Father; in which day, not only the Apostate Angels shall be judged, but likewise all persons that have lived upon earth, shall appear before the Tribunal of Christ to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether good or evil.

II.

The end of Gods appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the Elect, and of his Justice in the damnation of the Reprobate, who are wicked and disobedient: for then shall the righteous go into everlasting Life, and receive that fulness of joy and glory, with everlasting reward in the presence of the Lord, but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Wu sampam
nashpe Jesus Christ, I
kah Wussittumooonk
mau; uttiyeu ut kesukou.
Eae Angelsog pish wussum
wosketompaog mahche por
bish nepauog anaquabit wul
anit Christ wunnompagur
wuttenantamooonganooat
bāsh, kah wutusseonganooc
unate neaunak ne afeher
wanegik asuh machuk.

I I.

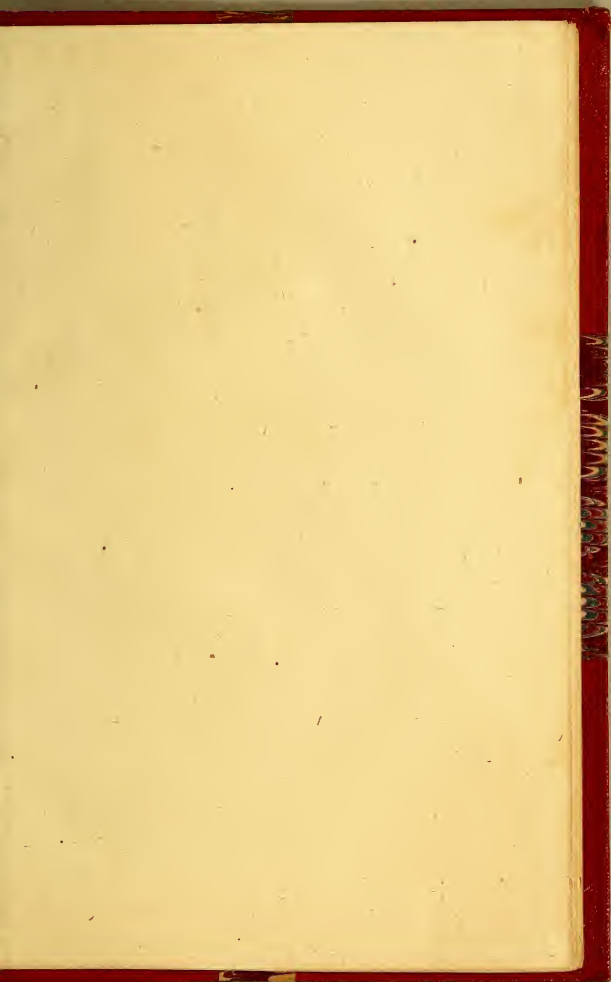
God kuhquttum yeu Kesuka
wahteauwahuonate wussohsunc
ut micheme wadchanittuonganit.
kah wutch wahteauwahuwonat w
seonk ut awakompanaonganit Pogke
matchetukkeeg kah mat noswehta
newaj neit sampwesecheeg pish auog
cheme Pomantamooonganit, kah attun.
munat numwohtae wekontamooonk kah
sumooonk kah micheme wutonkquatonk
anaquabit Lord; Qut matchetukkeeg mat wa
heongeeg God, kah mat noswehtamoogeeg oo
naunchemookaonk Jesus Christ pish nuhkonog
en micheme onkapunaongash, kah pish sasa
matahwhoog nashpe michemohtag awākom
panaonk wutche anaquabit Lord, kah wussoh
sumooe Mēnuhkesuonganit.

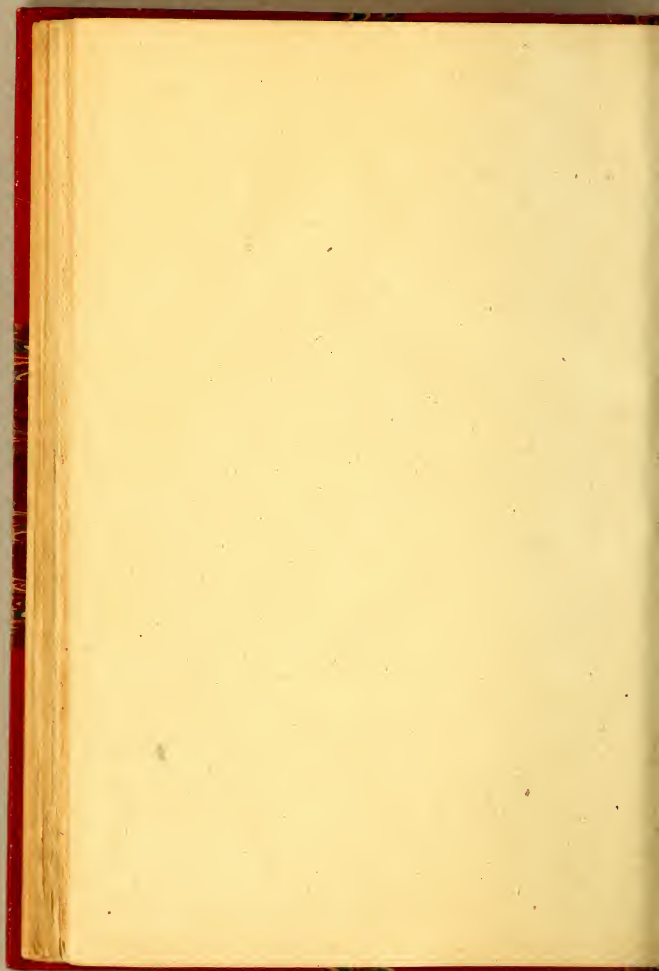
III. Nea

I.

ave us to be certainly per-
ill be a Judgement, both
fin, and for the greater
dly in their adversity ; so
y unknown to men, that
ll carnal security, and be
cause they know not at
d will come, and may be
y, Come Lord Jesus, come

The END.





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